THE UNITED CHURCH

JANUARY 15, 1957

# OBSERVER

KELDBROOK LIBRARY
PACIFIC SCHOOL

## Flight from Hungary

*See page 8*

*Toronto Star*

KATO FAMILY ARRIVE IN CANADA

**Conservatives Come Back?**
An Editorial Feature

**The Man on Mortgage Row**
by Kenneth J. Beaton

# Letters

## Manufacturer Embarrassed

Dear Sir: There was an inference in your recent editorial on napkins printed with the Church Seal that our Company was indulging in a "tasteless piece of commercialism." The daily press has picked this up and we have been embarrassed by the publicity given to it.

For many years we have made napkins for religious, social and fraternal groups, using crests and mottoes of all types. Industrial and commercial concerns as well as restaurants and hotels frequently use this type of "reminder" advertising. In no case, of course, do we attempt any control over the eventual use of the napkins, nor have we felt obliged to consider the point.

The order for the napkins in question was placed with us by the local Committee of Stewards and was handled by us just as any other order. We took no part in their subsequent distribution or use.

We feel, therefore, that any reference in your editorial to the napkin manufacturer was uncalled for and was extraneous to your point. Under the circumstances a retraction by you would appear to be eessential so that our good reputation with our many friends in your Church, as well as throughout all of Canada, may be maintained.

C. W. McDougall,
*General Manager,*
Dennison Manufacturing Company
of Canada, Limited.
Drummondville, Que.

## Disgrace to Journalism

Dear Sir: The recent editorial on the table napkins was, in my opinion, a disgrace to journalism and to THE OBSERVER. . . .

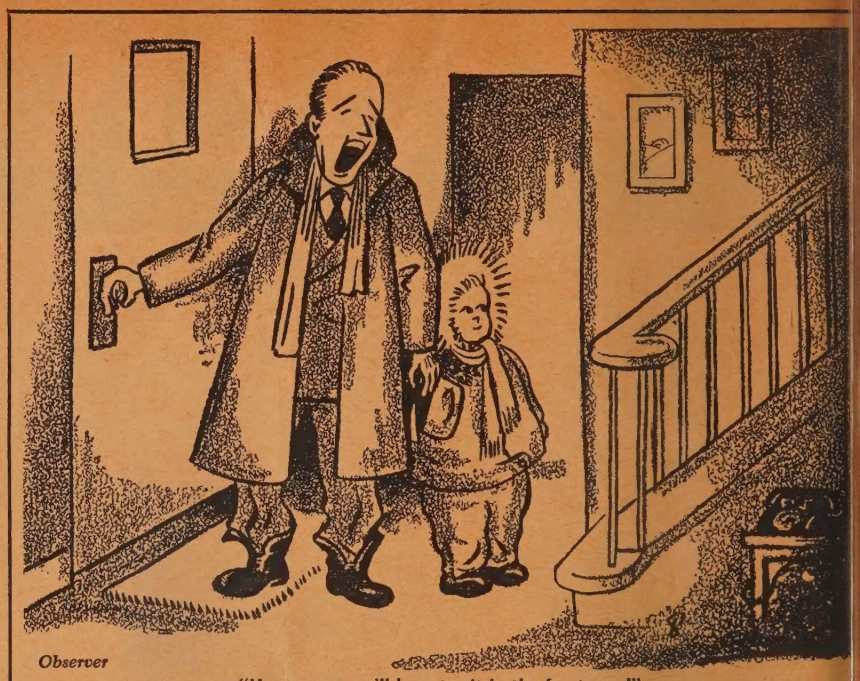
Although I am not a member of the Committee of Stewards, or in any way connected with the company that has done so much, materially, for our church in the past and is now so unjustly condemned, I feel that after the facts are learned, an attempt should be made to correct the injustice editorially, and I hope you will see your way clear to do so.

Drummondville, Que. D. R. Eastwood.

## Commends Editorial

Dear Sir: I commend you for your editorial "Another Indignity." The things you mention arise out of our commercialized and materialized way of life. A few other things too common in our Church are lifting the communion table and placing it at the door to receive the admission fees at suppers, dramas, etc.; undertakers moving it to a corner in order to place flowers and the casket in its place; sometimes moving it for a wedding. Somehow we have to bring ourselves to see and feel that there are some things NOT done in the Sanctuary; that some things and places are Holy and that the Lord's house is not for Socials and "Programmes" so much as for preaching the Word and for worship.

Glen Morris, Ont. E. M. Cook.



*Observer*

"Hurry up or we'll have to sit in the front pew!"

## Those Table Napkins

Dear Sir: To the indignity of using table napkins at church banquets with the Church Seal thereon please add the further indignities of putting the Seal:

(1) on pins, clothing or vestments (sinners might wear them!)

(2) on stationery (horrible things could be written under the Church Seal)

(3) on banquet hall walls (dust from the crumbs of fellowship might dim its beauty!)

In other words, ban the Seal from sight and use until we find some worthy uses for it. Consistence.

## Encouragement for Recruits

Dear Sir: In connection with the need for recruits may I suggest that each minister and Session be on the watch. When a young person shows an interest in the work of the Church let him be invited to attend a meeting of Presbytery, at the expense of the congregation. If his interest continues let him attend Conference under the same auspices. Out of those who attend Conference, a percentage of the most promising recruits from each Conference ought to be given the opportunity to attend General Council. In conjunction with this they ought to be given the opportunity to visit one of the Universities attended by our theological students. . . .

I am quite sure that it was the work of the Rev. R. N. Rowsell, past President of the Newfoundland Conference, which influenced me to enter the ministry. In the spring of 1947 he took me to the St. John's Presbytery and under the inspiration of its meetings I entered Mount Allison that fall.

Tide Head, N.B. (Rev.) L. G. King.

## The U.N. and Hope

Dear Sir: In a recent issue the la
sentence under the heading "U.N. a
Peace" reads, "With all our disappoi
ments, our hopes for the future rest wi
the United Nations."

Now should the U.N. fail to fulfil o
hopes—what then? Do we go back to t
Kingdom and Christ as the hope of t
world?

Toronto, Ont. Robert Lloy

## "Which Wilt Thou?"

Dear Sir: "R. B. S." urges ministers
stick more closely to the Bible text
leading the Lord's Prayer. What Biblic
text? Matthew or Luke? And what versio
A.V., A.S.V., R.S.V., or the earlier Engli
versions from which we derive "trespasse
rather than "debts"? Does he want "O
Father which" and "them that"?

Then he asks us to eliminate the archa
"knowest", "wilt", "hast", etc. Does
realize that this involves dropping t
archaic but reverential "Thou"? Does
want this? It hardly seems consistent.

Verdun, Que. W. G. Onio

## Move to Ottawa?

Dear Sir: . . . I was sorry to read th
at Windsor the suggestion to have t
Church's headquarters moved to Otta
was quietly pushed aside. While no reaso
able person can have any other sentimen
than satisfaction and gratitude for t
manner in which the Church's affairs a
being carried on, still the fact is th
Toronto belongs to Ontario only. Otta
belongs to the whole of Canada and we

(*Continued on page* 4)

*God so loved the world that he gave his only begotten Son*

— ST. JOHN 3:16

# YOU CANNOT OUTGIVE GOD

Jesus taught us Liberality—*"Freely Ye have received, Freely Give"*

Jesus taught us Concern for the Poor—*"Give to the poor and thou shalt have"*

Jesus taught us Compulsion in Giving—*"Give them that ask"*

TOTAL ACHIEVEMENT MEANS—*Every Church*

TOTAL ACHIEVEMENT MEANS—*Every Person*

TOTAL ACHIEVEMENT MEANS—*$5,500,000*

Give to the M&M NOW

and

Be Sure To Send in your Final Contribution by January 31st

*To The Treasurer,*

MISSIONARY AND MAINTENANCE FUND,
410 Wesley Buildings,
299 Queen St. West, Toronto 2-B, Ont.

Herewith my Special Gift for 1956 achievement.

*Name* _____

*Address* _____

*Amount $* _____

*May His Spirit Guide You*

## MOVE TO OTTAWA

(*Continued from page 2*)

the headquarters here would have a much greater nation-wide appeal. If impossible to move the headquarters here, our Church should have a permanent representative here to watch over the Church's country-wide interest.

It is wonderful the manner in which THE OBSERVER is carrying on and improving. I read every issue cover to cover, advertisements, want ads., and everything. Also the French publication *"Credo"* is holding its own and improving.

Ottawa, Ont. Charles L. Bray.

## Improving Worship

Dear Sir: Here are a few more suggestions for the improvement of worship:

1. Silence before the service begins
2. Shorter prayers
3. A selection of good hymns
4. Follow the traditional church more closely
5. Give only announcements that are needful
6. Have more congregational participation in prayers and lessons.

Mount Allison University,
Sackville, N.B. L. D. Upward.

***Gladys Cole Morley,* A.T.C.M., asks***

# TIME FOR NEW HYMNARY?

I AM writing on behalf of church organists, choirs, and all those particularly interested in church music.

Do you not think the time is about ripe for a compilation of a new church hymnal? The present United Church Hymnary may have sufficed to tide the Church over the period of Union, which had to be handled very delicately, and hymns had to be chosen that were common to all three churches. This may have helped the cause of Union, but I doubt if it was satisfactory to the best interest of the book. It seems to me that many grand hymns had to be sacrificed to that cause. I was a former Presbyterian and had just been introduced to our new *Book of Praise*. *The United Church Hymnary* never seemed to come up to it, in my estimation.

I well remember the time we entertained Dr. Ernest MacMillan's father, Dr. Alexander MacMillan, in my father's house near Chatham, Ontario, and being introduced to so many lovely new hymns to which we became very much attached and which we never again had the privilege of singing in Church Union a few years later. Such hymns as "Come My Soul Thou Must Be Waking" tune by Hayden, "In The Land of Strangers" so suitable for a sermon on the prodigal son, " 'Tis the Blessed Hour of Prayer"; the beautiful tune of King's College to "O Love Divine"; Crimond is so much nicer to the "Lord's My Shepherd" than "O With Thy Tender Mercies Lord." And why do we need to use the unknown words "A Safe Stronghold Our God is Still" when "A Mighty Fortress" has been known down through the ages by our Congregational and Lutheran people?

Our Christmas section is so narrow. We need more Christmas carols and more Easter music. Also more descants. Some of these old minor chants could surely be discarded in favour of brighter music which appeals more strongly to our modern generation. Religion is not a doleful thing like it was in the dark ages. It should be joyous and full of inspiration. Let the traditional churches carry these on more.

Also I'd like to speak of this idea of having to look in the supplement or under some other hymn tune for a familiar air. No church choir can handle that satisfactorily; with young people not familiar with old hymns and their words, and not too capable at reading notes, it is very difficult for them and such a nuisance. An ideal hymn book would be one that would have words inside the music. I expect it would be an expensive job but the United Church is a big Church and spends money on advertising and sending out literature which in my estimation is not nearly as important as this.

If hymns were kept down to an average of five or six verses and a lot of uninteresting tunes discarded, this could be worked out. No congregation in these times wants to sing eight verses which some of our hymns boast.

I must say I grow rather weary sometimes selecting hymns as there seems such a repetition to the practical and interesting ones that are not entirely new to our church. I've been choosing hymns as a church organist for the last 35 years, first for my preacher father and now a preacher husband and sometimes the task becomes monotonous as much as I love church music.

---

**Mrs. Morley is organist and director of Grace United Church choir, Port Dover, Ont.*

## Liked Book Issue

Dear Sir: My liking for THE OBSERVER has grown, especially after reading your annual Book Number.

I enjoyed Dr. Dickinson's cover story on Dr. Lorne Pierce, and found two things I didn't know.

(1) That The Ryerson Press was really The United Church Publishing House.

(2) That the book that gave me my insatiable appetite for poetry and reading was a discarded book of the High School, brought home by my daughter some years ago, called *The Canada Book of Prose and Verse, Book Three*, edited by Lorne Pierce and Dora Whitefield.

North Bay, Ont. Bessie Finch.

## Ministers' Salaries

Dear Sir: Would it not be more desirable to remunerate the Christian leaders of our church on an equal basis with other professions of a similar status? Then allowances such as free rental of furnished housing accommodation, telephone, heating and such could and should be discontinued.

Were the total income presented in actual cash rather than by salary plus hidden assets, the vocation would be more appealing to our young men. . . .

Wingham, Ont. W. H. McArthur.

## ". . . too little attention"

Dear Sir: In our zeal for evangelism are we in danger of giving too little attention to moral conditions in our society? It appears that certain evils are gaining ground in spite of all that is being done to control them. . . .

In view of such conditions can the Church be satisfied with lengthening membership rolls and balanced budgets? Perhaps the time calls for special emphasis on the moral side of our Christianity. A moral emphasis was ever present in the earthly ministry of our Lord and in the teaching of brave and faithful prophets of God who preceded Him.

Ottawa, Ont. I. H. Beckstead.

## Defends Organists

Dear Sir: Recently letters have appeared which tend to disparage the work of organists and choirmasters—letters which display a deplorable combination of ignorance and arrogance. . . .

What does A. E. Richards mean when he writes of "prelude - interlude - postlude to every part of the service"? He seems to be using terms the meaning of which he does not understand. His further comparison of a choirmaster's modest gestures at the organ console with rock 'n' roll is a gratuitous insult to the profession of which I have been a member for forty years. . .

Granted that there is considerable room for improvement in the standard and performance of church music, both choral and instrumental, in our churches of all denominations; but, generally speaking, I would suggest that those responsible for the musical part of the worship are motivated by high ideals and are as conscious of the importance of their office as is the minister in the pulpit.

Dalhousie University,
Halifax, N.S. Harold Hamer, F.R.C.O.

THE UNITED CHURCH
# OBSERVER

JANUARY 15, 1957

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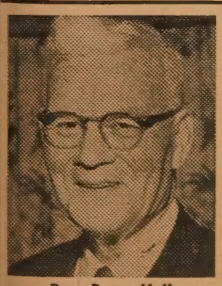


Rev. Peter Kelly

IN THE NEXT ISSUE

*The Preaching Indian Chief*
By KENNETH J. BEATON

*What About That Evening Service?*
A SYMPOSIUM

# Observations

THE MOST AVID READER of Suburban weekly newspapers we know about is the Rev. J. C. Torrance, Secretary of Toronto's Home Mission Council. Some time ago, just after Easter to be specific, we sat beside him during a serious discussion in a meeting. J. C. was taking little peeks at some weeklies he had brought along for such moments, and thinking maybe he had some distracting reading materials we leaned over to see if there was something we could borrow.

Not that committee meetings aren't fascinating things normally, but this had got into one of those rather arid areas where one needed something to keep from wiggling.

Cliff Torrance is one of those well-organized individuals who doesn't find it difficult to do two or three things at once, and reading the suburban news is one of his jobs. He soon had us reading *The News* which covers items of interest in the Wexford district of North Toronto. When you don't live in Wexford it is somewhat less than stimulating. It had the usual stuff, even the church page, with accounts of Easter services, babies baptized, lists of new members, stories of extra services, chairs in the aisles, just like all the other suburbs around Toronto where Mr. Torrance, Dr. C. A. Myers and others have been organizing new churches.

"THREE YEARS AGO there was no church there," he whispered. So later when we went out for lunch we took *The News* with us, and asked some questions. Here are some of the things we read:

"Nearly 300 were present at the IONDALE Church for Communion . . . 29 new members were received . . . 12 on profession of faith. . . DONWAY Church received 52 new members . . . 17 on profession of faith . . . total membership now 552 . . . report on current canvass shows total raised now $140,000." DONWAY, by the way, is 18 months old.

WILMAR HEIGHTS is one of the really old churches, and celebrated the first anniversary of the calling of their first minister. It has 275 members and was, according to the paper, "well-packed." It started three years ago.

WEST ELLESMERE had a big write-up with all sorts of wall-bulging activities and services. It has 425 members in good standing and is one and a half years old.

KNOB HILL was the one with the most ecclesiastical name on the list. It has 269 members and wasn't old enough to make the church pages last Christmas. Age 6½ months. In all of Canada 195 brand new charges have been organized and churches built in the past decade. 200 more are needed.

MR. TORRANCE has always had a few other irons in the fire, and when he unrolls the big map of the Metro-Toronto area which he carts around with him to numerous meetings, it's all covered with symbolic figures which mean land purchased here, site being sought somewhere else, church services being conducted in a school in some other place, should be one over on this spot, minister on the job up in the corner, student surveying across the tracks. In his spare time he has been supervising a few institutions, organizing and promoting Sparrow Lake and other camps, and heading up Extension work in Peterborough, etc. Dr. J. I. MacKay has recently come to help him with the growing work. Mr. T. says the greatest single result of this extension work shows in the many hundreds of persons who have professed their faith in Jesus Christ and become hard-working members of His Church, since new churches have been organized in their communities.

AFTER READING THOSE WEEKLY sheets we decided we ought to have a story on this subject, for what he is doing in Toronto is being done to a greater or lesser degree all over Canada. One reason it has been booming in his area is that a few years back Mr Torrance was able to draw out of retirement Dr. C. A. Myers, who during the past ten years has started 14 new churches. Dr. Beaton writes about it in this issue.

A FEW LESSONS he has learned should be passed on to other folk interested in church extension work. He is always keen to get sites purchased before an area gets built up. He feels very strongly that an embryo congregation should be on its own from the start and not be under the motherly wing of a near-by congregation. He likes to get a Church service going immediately, and not give a group of people the idea that they are discharging their religious responsibilities by sending the children to a Church School. And when he is starting work he likes those who visit and organize to get things down on paper.

## Editorial

# Not a Good Way

A YOUNG Toronto postman was found guilty of murder and sentenced to be hanged some months ago. A recommendation for mercy from judge and jury accompanied the sentence. For months there was uncertainty. The public wondered; the prisoner and his family hoped that the sentence might be commuted to life imprisonment. There seems to be an assumption that pleas for mercy are generally heeded, although many are denied.

Then at the very last the plea was rejected. The convict was hanged at the Don Jail, while a crowd of jeering teen-agers gathered outside.

This sort of long drawn-out waiting punctuated by trials, re-trials, appeals and more appeals, and final executions seems to be characteristic of our penal system. 21 pleas for mercy on the part of capital offenders have been rejected in recent years.

We have more concern for the victims of a criminal than for the offender; more sympathy for the innocent than for the guilty. Society must protect itself and deter its criminal element. But this is not the way. When a judge and jury make a recommendation for mercy that recommendation deserves that the decision should be made public sooner than just before the hour of execution.

This is just one more symptom of the uneasy conscience of a nation which persists in maintaining the barbaric system of capital punishment.

## WHAT THE ANGLICANS REALLY SAID

IN all the huffing and puffing about what the Anglicans said and didn't say at the recent meetings of the Executive of General Synod, the text of the resolution on reunion seemed to get overlooked by the worried readers of daily newspapers.

We are indebted to Dr. D. B. Rogers of the *Canadian Churchman* (Anglican) for the official text of the motion moved by the Bishop of Montreal and *unanimously* carried:

"This Executive Council of the General Synod of The Anglican Church of Canada instructs the Committee on Reunion to pursue with vigour its consultations with The United Church of Canada, and again seek to initiate similar consultations with other Christian bodies.

"It is the desire of our Church to overcome any distrust and hindrances which impede the cause of Reunion.

"We hope that these discussions will go forward with patience and faith, to the end that we may grow in mutual understanding and confidence.

"It is our Lord's will that His followers should all be one. This Divine purpose must ever be kept before the mind and conscience of our people, so that, in God's good time, it may be fulfilled."

## ONTARIO'S COLOURED SCHOOLS

MAYBE Ontario doesn't know or care, but it still ha provision for separate schools for coloured peopl and it shouldn't.

We know there is no particular danger in having schoo established on racial grounds, and also that the last scho for coloured children at Chatham was closed in 189 Still as a matter of principle that is the sort of legislatio we should get off the books.

In 1793 the Legislature of Upper Canada forbade th import of slaves and children of slaves owned here wer to be freed when they became 25. With slavery persistin below the border for many more decades Upper Canad became the haven for escaped slaves, with the terminu of the underground railway in Chatham.

The education of their children became a problem fo they weren't very welcome in the white schools. Con sequently in the Common Schools Act of 1850 coloure people were granted the right to establish separate school They did so at Chatham, Sandwich and Anderton.

The Royal Commission on Education in 1950 recom mended that these statutory provisions be repealed, bu Queen's Park hasn't done so. We don't blame them muc for wanting to avoid questions relating to separate schoo as much as possible, but here is something which need tidying up, and we hope that the next Session will see to i

## ANNUAL MEETINGS AND SALARIES

THE Annual Meeting is the time when many ministe get a raise. THE OBSERVER is rather pleased to hea that at least some congregational officials took serious enough some recent suggestions about salaries to revie their own situations.

One thing should be clear. The minister's salary fo 1957 should be at least $3,100, with a free furnishe house, and a proper car allowance, to reimburse him fo the miles he drives in his work. If he rattles around in 14-room manse which costs several hundreds of dollars year to heat, the stewards should see that part of his fu costs are paid. The telephone which will probably rin night and day is essentially a church business phone an should be paid for by the stewards.

If this is not possible; if a congregation has done i best, has taught its people to be good stewards, has con ducted an Every-Member Canvass and faithfully uses duplex envelope or similar system, and can not meet i minimum requirements, then one further step should b taken. It should go through Presbytery to the Board o Home Missions and ask for a grant. It is not necessar in Canada in times like these for any minister to be aske to serve on less than the minimum salary.

• • • •

THE Editor of *The United Churchman*, Dr. W. Fras Munro, has written the Lenten Study booklet for th year. It's an excellent, 64-page book by a fine scholar an writer, and we join with the Board of Evangelism an Social Service in commending its use to congregation individuals, and study groups, more especially in this ye of our National Evangelistic Mission. Title: *Christ an You.*

THE UNITED CHURCH
OBSERVER
JANUARY 15, 1957

*n Editorial Question*

# Are the Conservatives on the Way Back?

WE don't know how general is the feeling expressed by a Maritime minister who writes: "I lodge my otest against our national church paper scussing party politics. . ." We assume s position is lonely; but whether or not s is a popular opinion we haven't the ghtest intention of abdicating a position ld since the days *The Christian Guardian* pt its reporter at meetings of the Upper nada Assembly, or forsaking the right d duty of commenting on things political.

There should be more mixing of religion d politics; more preachers should be terested in politics; more church groups, pecially youth groups, should be discuss- g politics. As to party, THE OBSERVER is turally strictly independent; as to prin- ple, we have no fence to sit on. As to rpose, if we can stimulate interest and scussion in political matters we shall be ntent.

That is why we took some time out to tend part of the recent Conservative onvention in Ottawa; and that is why we ill proceed to comment on it. If we have opportunity to go to a C.C.F. or Liberal onvention we will go and comment on em, too.

### Youthful Delegates

Our first impression was of the youthful- ss of the delegates. Compared to the gh proportion of elderly men seen at hurch Councils the representatives looked ke youths and striplings. The P.C.'s are be commended for the encouragement ey give to young Conservatives; and for e large delegation of University students ho were seated. Twenty years ago we pected Conservative students to be from e homes of the privileged; it was to the mpus C.C.F. clubs we turned to find ghting resolutions about peace and employ- ent, social concern and passion for reform. 'e suspect that many of these young eople, also, come from the homes of the haves." But they were concerned with vil liberties, with the rights and traditions f Parliament, with the development of anada's national resources, with her posi- on in the U.N., with a re-statement of the asic principles of conservatism. They met ith people like Miss Charlotte Whitton te at night and asked sharp questions and from her they got sharp answers).

The other impression was that you can't put a class or social label on the Conservatives. There were successful-looking men with suites in the Chateau, who wore dark suits and blue Homburgs, and were in theory at least from Bay Street and wore Fleming buttons. But there were, also, sun-burned farmers from the prairies and solid Maritimers from the East.

One Saskatchewan farmer with an Icelandic name strayed into the press room and got us mixed up with a Conservative M.P. from Manitoba. We didn't know whether to be offended or flattered, but after we got it straightened out, we were good friends. We asked him about the Regina government and he said he liked Premier "Tommy" Douglas very well. Then we asked about Mr. Coldwell, and he said that like everybody else, he had deep respect for him. Then he grinned and confided, "You know I'm really a Liberal and shouldn't be here. But I *like* John Diefenbaker. And all my neighbours who vote C.C.F. provincially are going to vote for John if we can get him in."

The Convention indicated that the Conservatives have many types. Mr. George Hees would look like an Ivy-Leaguer in a bathing suit; Colonel Drew would be urbane in overalls; a fisherman or a carpenter or a farmer would expect to feel at home with John Diefenbaker whether they met him at a farm auction or wearing striped trousers at a civic luncheon.

### Good Men

Perhaps to keep the record straight we should say that we believe strongly that Canadians have reason to be proud of a great many of the men in all parties who hold public office. But we are now writing of the Conservative Convention. It seemed very obvious that those who presented themselves as candidates for leadership are men of high calibre.

They are all religious men, but they didn't parade it, or mouth the Scriptures as some not so far from our borders are accustomed to do in their conventions.

Mr. Davie Fulton is a Roman Catholic, from an old B.C. Conservative family, a Rhodes scholar. His scholarship showed in his restrained speech. We know little of him; but if one can judge anything from the looks of a man and his wife sitting through the gruelling experience of hours upon hours on a platform, we would say he is the sort of forty-year-old we like to see in public life.

Of Mr. Donald Fleming the United Church is proud. He was a good churchman before he became a good lawyer and politician. He is devout, temperate, even abstemious. The only Liberal vote he has cast was one against Mr. Howard Ferguson at the time the Government (Liquor) Control was introduced into Ontario. He is noted for his industry. He made the best speech of the Convention; is fluent in French. Perhaps his major sin is that he is from Toronto. Canadian's didn't want their leader from Ontario; there seemed to be a feeling that the Progressives come from the East and the West and the Reactionaries from Toronto. Mr. Fleming is no reactionary; there was a strong feeling some of his supporters are.

### Civil Liberties Stand

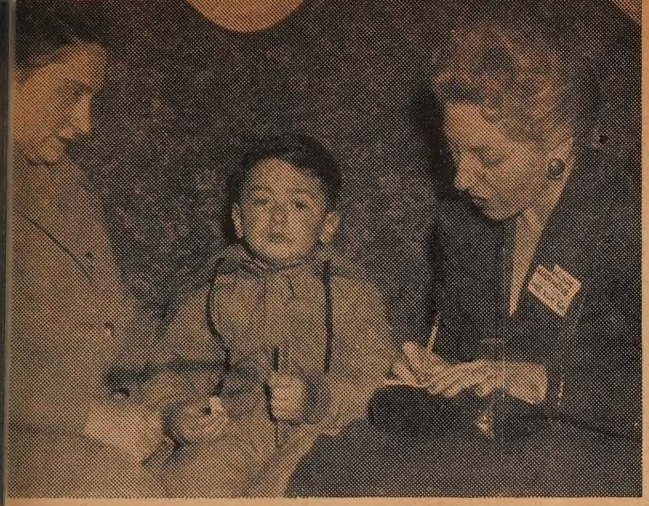
Mr. Diefenbaker had the Convention's majority from the start. There was a big to-do about the sulkiness of two-thirds of the Quebec delegation over his choice of two English-speaking delegates for his nominators. We suspect that part of the delegation was looking for something to sulk about. Mr. Diefenbaker's blunt stand on civil liberties, his opposition to the notorious Quebec Padlock Law, and his failure to master French alienated the reactionaries a long time ago. We know that one reason he chose Premier Hugh John Flemming and General Pearkes was that progressive-minded French-speaking supporters from Quebec advised him that it was not necessary to make the customary gesture; that this is one country, and basically it didn't matter whether both his nominators spoke French or English. We suspect, as well, that he remembered the last time the Conservatives received support from Quebec was when Mr. R. B. Bennett stopped making the obvious overtures. It was probably a tactical error. He is endeavouring to polish up his French. But Canadians of all languages and traditions can be thankful for his courageous stand on the principles which annoy the supporters of Premier Duplessis.

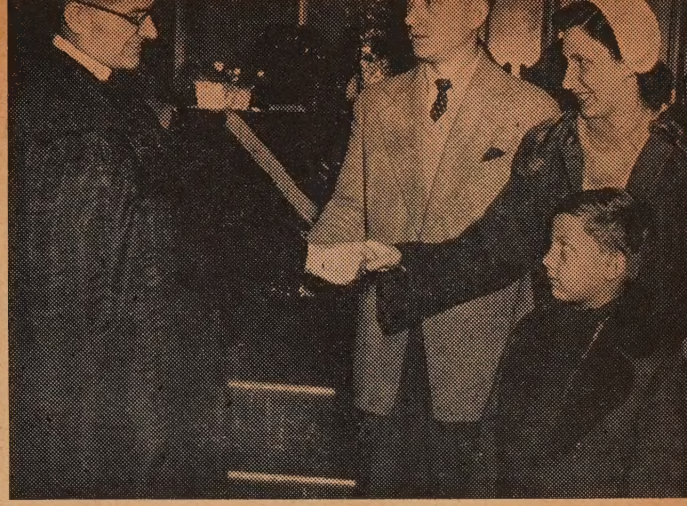
Mr. Diefenbaker is a solid man; he's a

(*Continued on page 21*)

# FLIGHT

*Hope fast disappearing, the eight Katos packed a few clothes and fled to freedom . . . the Church was there to start them on a new life in Canada*





# FROM HUNGARY

*By E. L. HOMEWOOD*

UTTER fatigue, almost desperation, creased the face of short, balding Ferenc Kato as he viewed me over his coffee cup. It had been almost two months since he, his wife and six children packed a few clothes and walked out of their comfortable home in Sopron, not far from the Hungary - Austria border. His immigration papers listed him as 48 years old, but he looked at least 56.

Ferenc — whose son, Ferenc Jr., has already adopted the English translation of his name and is known as Frank—was a carpenter in the big industrial town of Sopron. It isn't likely he'll be able to work at his trade here for a while, but he's not worried. "It's interesting to start a new life in a new country; it's really an adventure," he said as we sat around a well-loaded Christmas dinner table at Toronto's Church of All Nations.

But even as the entire Kato family expressed their hopes and optimism for a bright future, there seemed to be a sense of sadness. Like his fellow countrymen, Ferenc Kato had been sure that Imre Nagy was going to free his country of Soviet oppression. "There is sorrow in our hearts over what has happened in Hungary," he said. "For 12 years we prayed, worked and fought for freedom, and there was hope when the fighting broke out in Budapest, Sopron and all over the country. When we couldn't get it, we just had to leave our home and business and head for Austria."

Picking their way through mud and brush, carefully avoiding Russian border patrols dressed in Hungarian army uniforms, the Kato family arrived at the village of Merbisch where they were met by the Austrian Red Cross on November 6th. Three weeks later they were aboard a Toronto-bound TCA airliner.

They came in contact with the United Church at the Red Cross Hungarian Refugee Centre in Toronto, where they were greeted by Mrs. Eva Kun of the Church of All Nations' Hungarian congregation. She helped them overcome the language barrier as they went through immigration examinations, and with her husband found two rooms, bedding, furniture, dishes and other necessities for the family to set up housekeeping.

Like the thousands of Hungarians crossing the border into Austria, the Katos were entirely dependent on others for their freedom.

The World Council of Churches has 50 workers in Austrian Refugee Camps. The first two experienced workers arrived there on October 29th, 24 hours after the first refugees arrived.

### Red Tape Cut

On November 6th, the Federal Government instructed its immigration offices in Europe to give priority to Hungarian refugees. Red tape was cut to the minimum and free transportation arranged by chartered aircraft and ship. By mid-December, more than 2,000 had been admitted to Canada. Between December 14th and January 7th, another 7,200 refugees arrived, most of them by boat, 3,900 of them going to Toronto. Winnipeg was asked to accommodate a thousand, and the balance went to Halifax, Quebec, Montreal, Regina, Edmonton and Vancouver.

### Many Young Men

The Kato family is a rarity among Hungarian immigrants. Most of the refugees are single men between 20 and 40 years of age. But like Ferenc Kato, they all look older than their years.

George Galombos appeared to be about 27. I was astonished to learn he was only 20. A technical student in Budapest, he was among the October 24th crowd milling outside the Hungarian parliament buildings which touched off the rebellion. George and his 16-year-old stepbrother, Szirtes Mihaly, slipped out of their west Budapest home on November 14th when the Russian Army and Secret Police started rounding up young people and shipping them off to Russia. It took them 16 hours of walking and a little help from buggies and trucks before they reached the Austrian border, 180 miles away. Two and a half weeks later the Rev. Lazlo Pokoly welcomed the young refugees at the Church of All Nations.

The church has an important place in the lives of these newcomers. Mrs. Kun doesn't have to go looking for work around the

*(Over)*

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**The story in pictures. Clockwise: 1. The Kato family arrives at Malton Airport (l-r) Mrs. Kato, Ferenc Kato, Arpad, Ferenc, Wilmos, Roza, Olga and Csaba. 2. The Rev. Lazlo Pokoly interviews George Galombos, just arrived in Toronto. 3. The Kato family meet St. Nicholas at Christmas party in Church of All Nations, Toronto. 4. The eight Katos fill a whole pew at Sunday morning service. 5. Refugees en route from Austria by government-chartered aircraft. 6. Church worker Mrs. Eva Kun (right) offers assistance to Mrs. Helen Foldi and three-year-old George at Refugee Reception Centre. 7. Rev. M. Feher greets Mr. and Mrs. Eugene Biro and son, just arrived from Budapest, at Hungarian United Church, Montreal.**

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Reception Centre. Protestants among the hundreds of refugees milling around the halls and lounges of the big, old house hurry to talk to her when they notice the badge "Evangelikus Reformatus." One of our interviews was cut short by an urgent request that she take a couple of expectant mothers to hospital.

Only about 20 per cent. of the refugees are Protestant, but even they represent a big responsibility. Port Chaplain the Rev. A. S. Murray can always find a number who need help going through immigration or customs inspection. It's got him commuting between Montreal, Quebec, Saint John and Halifax.

The Board of Home Missions has sent Miss Susie Smyth to Gander, Newfoundland, to help the Red Cross take care of refugees arriving there.

In Montreal, the Rev. M. Feher of the Hungarian United Church, through the assistance of the Rotary Club and a city laundry, collected 10 tons of clothing in three days. Then he prepared a pamphlet containing suggestions for successful integration into Canadian life, and went about the business of welcoming, feeding, clothing and accommodating the increasing flow of refugees. Bilingual members of the Hungarian congregation were enlisted to help Dr. Murray and Mr. Feher, and the Montreal Presbytery formed a special committee to establish and operate a Protestant Hostel.

The demands on Dr. Pokoly, minister of the Hungarian congregation at Toronto's Church of All Nations were so great that the Board of Home Missions authorized him to engage Mrs. Kun to represent the church at the reception centre. "These are the busiest days of my entire ministry," is Dr. Pokoly's only comment.

Interpreting, providing clothing, accommodation and food form only a part of the job the church must undertake. The Federal Government's payment of three dollars a day to people providing housing is helping alleviate the accommodation problem to some extent. But employment and education are still major problems.

### Employment Troubles

Ontario farmers have stated they will endeavour to place 700 refugees in farm jobs. But very few of the immigrants are farmers. I met a doctor, an accountant, a teacher, auto mechanics, carpenters and various other tradesmen, but no farmers. They are willing to work at almost anything.

Wilmos Kato, 24, eldest of the six children, is a carpenter but is washing windows for a department store. Frank, 20, is helping in a meat market, Roza, 21, and 18-year-old Olga are working as domestics.

Dr. Pokoly reports that he has had over 200 requests for domestics. "Most of them are exploiting the situation, looking for cheap labour," he adds.

Some Canadians forsee labour troubles arising out of the influx of so many skilled labourers. Those who cry that there are thousands of unemployed and needy Canadians now and the situation will get worse are put down as crackpots and radicals. But the language problem will likely be a cause of irritation in labour circles. Unable to make themselves understood, the refugee immigrants will work diligently to get ahead. And such diligence is often resented by fellow workers.

"Diligence is the only weapon these newcomers have in their hands," Dr. Pokoly says. "I hope labour leaders will be patient and give them a chance to learn our language and become accustomed to our way of life."

Language presents a problem, too, in education. "We just sit, listen and watch," the two youngest Kato children, Arpad, 15 and Csaba, 11, told me through an interpreter. They pick up what they can from pictures and the few English words they have learned, as they sit through classes in a public school near their Brunswick Avenue flat.

Even this problem is one in which the church is concerned. Twice-a-week English classes have been organized at the Church of All Nations, using makeshift text books and dictionaries. St. Columba and other city churches which have been holding English classes for some time are readying themselves for an influx of Hungarian immigrants. Montreal Hungarian Church is ready to start classes when there is sufficient enrolment.

### Problem For All

The entire problem is one which goes beyond the reach of only the Hungarian churches or Hungarian-speaking people. Speaking in the House of Commons on November 26th, Immigration Minister Pickersgill said: ". . . the government alone cannot make them better off and happier. We are going to bring here as many as want to come and for whom we can provide transportation, but we are going to need all the help we can get from everyone able to help us if this thing is to be a real success and a credit to Canada."

An appeal has gone out for sponsors for refugees, people who are willing to give them temporary accommodation, find them jobs and help them get established here. United Church ministers all across the country are ready to provide information on how to go about it.

"Was good," said George Calmobos as he held up a Hungarian coin bearing the old national emblem. "No good" was his comment about a coin displaying the Communist insignia. "Is better" he beamed as he fingered a Canadian quarter. That was about the extent of his English, and it pretty well summed up his feelings about being in Canada.

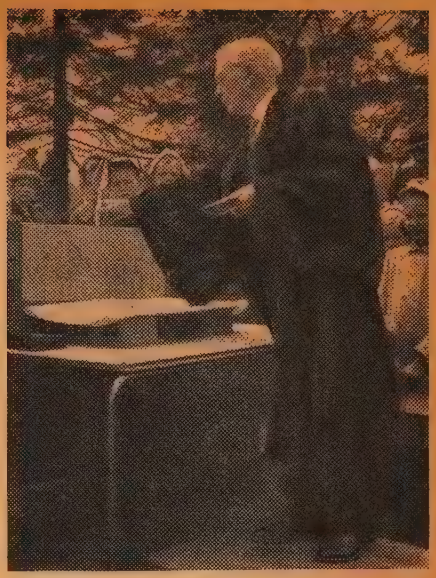
And it expresses the feelings of most of

(*Continued on page 29*)

# THE MAN ON MORTGAGE ROW

*Practically everyone has at least one mortgage—but C. A. Myers finds that suburbanites are ready to build churches, too, if they get a helping hand in starting a congregation*

By KENNETH J. BEATON



Cornerstone laying is now old stuff.

A RETIRED minister received a telephone call one night, asking him to help organize a new congregation in the mushrooming suburbs of his city. He hesitated, and with reason. He had three strikes against him. He was 72. He hadn't served a pastoral charge for 30 years. He had no motor-car and he couldn't drive one if he had it.

Ten years and 14 churches later, Dr. C. A. Myers is still starting new churches in the sprawling suburbs of Toronto. Ten of these have called their own ministers; 7,000 people are in full membership; 8,000 are in their Sunday Schools; 355 children and young people have been baptized.

It was the opportunity to do something more for the children that really pulled Dr. Myers out of a well-earned retirement. For a long time as Secretary of the Board of Christian Education, he majored on the needs of children and youth. When he was about to retire, the Executive appointed a Committee to arrange a farewell banquet. He refused to attend. "You know I don't go for that kind of thing," he told the chairman. When all other arguments failed, it was suggested that he might do something to help the children of the church in his speech. "In that case, then, I will come," he said. The major passion of his life had been touched.

But his intimates knew that he had the capacity also of meticulous care in organization. He had raised Leadership Training in The United Church of Canada to a status and proficiency it had not attained in any other denomination on the continent. True, he had done it with a multiplicity of forms and records that must have made the Customs Department of the Dominion Government envious. A peek into his briefcase or his files now reveals an amazing array of well-ordered detail about each of his new congregations.

### What Was the Field?

Thus, ten years ago, Dr. Myers was launched on a new career in the expanding environs of Metropolitan Toronto. How fast were they growing? We heard of one area where an 8 room school was projected. By the time the plans were completed it had grown to 10 rooms. At the end of 18 months it was opened as a 12 room school with two portable classrooms also on the site. In another section when the church site was purchased there were 50 homes. In a little over a year there were 2,000. The school board of Metropolitan Toronto estimates that by 1963 provision will have to be made for 126,700 more public school pupils and 17,600 of high school age. No wonder this man whose life is dedicated to children has thrilled to his expanding opportunities.

### 30,103 Families

His method of working is to begin with a survey of the community. In the early

(*Continued on page* 13)

The first unit of the Humber Valley Church (right), one of the finest Dr. Myers has helped establish. (Below) The Beverly Hills manse, one of many he has helped build.

*Fednews*

*Marjorie Macdonald asks:*

# What's All This About A New Woman's Organization?

**An interview with Dr. E. E. Long, Secretary of the General Council; Miss Anne Ward, General Secretary, Dominion Board, W.M.S.; and Miss Beatrice Wilson, Secretary, Dominion Council, W.A.**

MANY people in the United Church are bewildered and a good deal concerned about the proposed new woman's organization. What *did* the General Council do? We wanted to know, too. Here are some of the questions we asked, and the answers given.

**Q.** Is one organization for women of the United Church to be set up immediately?

**A.** MISS WARD—No. The *principle* of one organization for women was approved by General Council but the formation of such an organization, the determining of its function, its relationship to the total work of the Church and what specific responsibilities it might undertake are matters that will take a long time to work out, and need very careful study and planning.

**Q.** Do you agree?

**A.** MISS WILSON—I certainly do. We have to go slowly because there are so many things involved, not only in the local churches but in presbyteries and conferences as well, and because the two organizations have been distinct in so many things.

It seems to me it's just like making a Christmas cake. You can put in the very best ingredients but no good cook would mix her cake carelessly, put it into a 425° oven and expect to get anything eatable.

**Q.** Can you suggest any time limit for these changes?

**A.** DR. LONG—I think it will take four years and perhaps more.

**Q.** Is this an amalgamation of the Woman's Missionary Society and the Woman's Association, or is a new organization being formed?

**A.** DR. LONG—It is *not* an amalgamation of the two existing organizations. It is really a new movement in which members of both organizations will find a place and to which they will make a tremendous contribution, and which, we hope, will eventually enlist all women.

**Q.** Who got this idea of a study of women's work? Was it superimposed?

**A.** DR. LONG — No, indeed. It has arisen spontaneously, not only in the United Church but in many other churches throughout the world.

**Q.** Do you think such a study was necessary?

**A.** MISS WILSON — Yes, I do. The Policy Commission set up to study the administration of the Church did, of course, consider women's work an important part of the whole, and therefore, appointed a committee to study it. Also questions were being asked everywhere about one woman's organization. As a matter of fact, in a great many places women had already gone ahead and formed amalgamations of various kinds.

**Q.** When did this study begin?

**A.** MISS WARD—It began officially by the Church in 1953 when a special committee was set up, but some study had been done by the women's organizations befo that time. This committee of the Chur included representatives of the Domini Board of the Woman's Missionary Societ the Dominion Council of the Woman Association, and the Committee on t Deaconess Order.

**Q.** What action was taken at Windso last September?

**A.** MISS WARD—The members of th 17th General Council did three things:

1. Approved one organization *in princip*
2. Approved the appointment of a Com mission to pursue the study
3. Suggested that in the meantime whe there is eagerness to work togethe the Federation continue to be use particularly in new churches.

**Q.** Who will be appointed to this Com mission? Has it already been named?

**A.** DR. LONG — It has already bee appointed. It includes five representative from the Dominion Board of the Woman Missionary Society; five from the Dominio Council of the Woman's Association; one o two from the Committee on the Deacones Order, the Board of Overseas Mission the Board of Home Missions, the Boar of Christian Education, the Board o Evangelism and Social Service, the Boar of Information and Stewardship, the Boar of Men, the Board of Finance, and severa members of the Church at large, both me and women.

**Q.** In addition to the Commission, wil there be groups in the Church studying thi matter?

**A.** DR. LONG—What method the Com mission will follow in relating its work t congregations, Presbytery organizations an Conferences, has yet to be determined. I am sure, however, that they will encourag discussion at all these levels and will wel come constructive suggestions from thos so deeply involved in women's work now.

**Q.** Will the Commission provide direc tion for study?

**A.** DR. LONG — It may well be that from time to time the Commission will propose certain questions for study or seek specific information concerning phases of the Church's work. Here again the Commission will determine its own method and procedure.

**Q.** What existing values should be conserved?

**A.** MISS WARD—There are some very definite values which must be conserved whether within a new organization for women in its relationship to the Church as a whole, or through "the wider participation of women in the boards and courts of the Church" to which women would come as church members and not as members of a women's organization.

**Q.** What are some of the specific value of the W.M.S.?

**A.** MISS WARD — The study of the

Mission of the Church; direct responsibility in the recruiting, appointing and maintaining missionary personnel of the Church. I wonder whether the Church understands that it is dependent on two budgets for the carrying on of its missionary work. In any change that may take place we must recognize that the Woman's Missionary Society is committed to the support of this ongoing enterprise.

**Q.** What would you name as the values to be conserved from the Woman's Associations?

**A.** MISS WILSON—The very personal interest that organization has in the local congregation and in the needs of the people of the community.

**Q.** What would you say the existing woman's organizations should do now?

**A.** MISS WILSON — They can begin by doing some study on the matter, immediately. They should get to know each other and become used to doing together some of the things common to both.

**A.** MISS WARD — I feel there should also be a growing concern not only about an understanding within these areas of work but in others which we have not in common.

**Q.** You are concerned that all women in the church should be related to the "total purpose." What do you mean by that?

**A.** DR. LONG—The total purpose of the Christian Church is to make the Kingdom of God real and realized. In addition to worshipping and working together, and so realizing their own sense of community and fellowship as Christian women, there must also be concern for the local church and the deeper social, moral and spiritual problems of Canadians. It means we must try to bring the Gospel in all its implications to everybody; that we must be willing to support not only the activities of the local church but also those of the Church throughout the world. The potential power of the women of the Church as a whole must be related to these tremendous areas of Christian concern.

**Q.** Why does consideration of one organization for women and the work they do in the Church, concern other Boards and Departments?

**A.** MISS WARD—The relationship with other Boards is very clearly seen in the work of the Dominion Board of the Woman's Missionary Society, the function of which is that of a Mission Board. It works in co-operation with the Board of Home Missions and the Board of Overseas Missions, as both the Dominion Board of the W.M.S. and the Dominion Council of the W.A. do with the Board of Christian Education in supporting youth work and with the Board of Evangelism and Social Service through Homes for Senior Citizens and Redemptive Homes.

**Q.** What about money?

**A.** DR. LONG—The Board of Finance is involved, of course, because the Church is now dependent on two sources for the support of its missionary work, namely: that raised by the Missionary and Maintenance Department and that raised by the Woman's Missionary Society. We are concerned now to avoid any possibility of a decrease in entire givings, and if possible to increase them in preparation for this larger task.

**Q.** What do we do now?

**A.** MISS WARD—While the new Commission is at work and before any final report can be acted on by General Council there will be congregations where women are eager to participate in the wider work of the Church through some form of unified programme. This may be particularly true in new housing areas where new congregations are being established. In this case there is the possibility of using a plan which has been available for some time. It is called A Woman's Federation in a congregation. The preamble to a booklet on Federations, states: "While it is not the policy of the Dominion Council of the Woman's Association or the Dominion Board of the Woman's Missionary Society actively to promote federations, yet well-informed officers of both societies are permitted to suggest federations in situations where such an organization seems to be most suitable." General Council has advised that in this interim period the "Federation" continue to be used where it seems desirable. It is not, however, to be taken for granted that this is the plan which General Council will eventually

(*Continued on page 29*)

## ACTION of GENERAL COUNCIL

1. That the General Council of The United Church of Canada approve in principle the formation of one organization for the women of The United Church of Canada in the congregation and at Presbytery, Conference, and national levels, the aim of which would be to enlist all the women of the United Church for the total mission of the Church and to conserve all of value in our present women's organizations.

2. That a Commission be set up by the General Council to prepare a constitution for the organization; to study its status and organizational structure in relation to: The United Church of Canada; Home and Overseas Missions; the Unified Plan of Finance; the Department of Pensions; the institutions of the Board of Evangelism and Social Service; the Board of Men; the educational programme of the Board of Christian Education and of the Board of Information and Stewardship; and the wider participation of women in the Boards and Courts of the Church; and other matters relating to the formation of such organization for the women of The United Church of Canada.

That the Commission include:

(a) representatives of the Dominion Board of the Woman's Missionary Society, the Dominion Council of the Woman's Association, the Committee on the Deaconess Order and Women Workers; (b) representatives of the Boards concerned; (c) members at large, men and women, and to make such recommendations to the 18th General Council as after consultation with Boards and Committees involved, may be deemed wise.

3. That in the meantime any amalgamation contemplated in local congregations be according to the procedure agreed upon for local Federations by the Dominion Board of the Woman's Missionary Society and the Dominion Council of the Woman's Association.

## MORTGAGE ROW

(*Continued from page 11*)

stages Dr. Myers had to do this himself. Now he has the help of seven or eight theological students in the summer. The survey indicates the name of the family, approximate ages of the parents, age and sex of the children, details of the experience, if any, the father and mother have had in church work. In the last five years these surveys have covered 30,103 families, of whom 11,143 were United Church, with 13,773 children. The next step is to have a series of social gatherings where a woman opens her home and invites a dozen of her friends for a chat and a cup of tea. In one section 13 of these were held before there was even a worship service. Dr. Myers meets with the men. Usually about 15 accept the first invitation, and he tells them he needs 60 to 75 men to organize a congregation. Services are usually started in one room of a school. The first Sunday all meet together. The second week a Sunday School is organized and all classes of boys from juniors up must have male teachers. The women are organized under the new Federation scheme. Men are enlisted for elders, stewards, Sunday School staff, etc. The third Sunday, duplex envelopes are introduced.

### 150 Signatures

Immediate education on the meaning of the Charter Roll is begun. This is (a) An application to the Presbytery for the constitution of a congregation, (b) A declaration that the signers will become members of the congregation when organized. Usually 150 or more signatures are obtained before the ceremony of constituting the congregation is conducted by the Presbytery. It is significant that 40 per cent. of these charter members are received on profession of faith and that 90 per cent. of those enlisted in the organizations of the new churches have never had an office or taught a Sunday School class before. These young married people with small children have demonstrated a loyalty and enthusiasm that is most encouraging. Engaged in buying homes at today's high prices with heavy mortgages, they have shown a capacity for financial self-sacrifice that is remarkable. In 1955 these churches gave $800,000 for building and current expenses and $25,000 to the M. & M.

The community is soon aware that there is a new vital force in operation. Women visit women. Men call on men. Teachers of six-year-olds get in touch with all the six-year-olds shown in the survey, and so with all the other age groups. Soon the Sunday School overflows into nearby homes, as do the Women's groups; Vacation Schools and Camps help to enlist the youngsters. Men are organized and in four to eight months a canvass for a new church is under way. In one year one church had 517 charter members. Six years later their

(*Continued on page 29*)

By E. NORMAN DAVIS*

# CHRISTIA

EVER since the day of the cave-dweller, artists and craftsmen have recorded the history of their people through carvings in stone. Many early carvings brought to light in modern times tell the archaeologist much about life in the early days of man and civilization.

The development of painting, writing and other forms of expression diverted the urge to speak to posterity into other channels, yet the old custom of recording history in imperishable stone prevails.

Inheritors of this age-old craft are the memorial craftsmen, who record passing history in cemeteries, on historic monuments, and wherever their craft is required. They use modern tools and techniques that were unknown only a few years ago but still they benefit from the unknown generations of stonecutters that went before them.

For until very recent times, only comparatively few people could read. So a story had to be told by pictures. Gradually, many pictures and designs came to have a universally accepted meaning and became symbols of certain things.

Recorded in stone and in memories, these symbols have continued in use from generation to generation. Today there are more than 8,000 sacred and secular symbols alone, ranging from a Hand signifying God to a curiously-divided circle of ancient Far Eastern origin, the Monad, which is one of the few authenticated symbols of wedlock. In addition, there are at least several thousand fraternal and military emblems, together with innumerable insignia.

**Mr. Davis is past-president of the Canadian Association of Memorial Craftsmen.*

Sacred symbols probably are most in use, and range across the whole field of scriptural authority. There are many symbols for the majesty of God, the most frequently used being His Hand, usually enclosed in a nimbus or halo with rays of glory. Others include the pelican, a symbol of atonement; the star of the epiphany; the cross triumphant, surmounting a globe; and wheat mingled with grape and vine, a symbol of the Holy Eucharist which is used only in connection with holy orders.

There also are a great number of symbols for Jesus—the Roman lantern symbolizing His betrayal, the crown of thorns, the hammer and nails, and others; for the Mother Mary—the fleur-de-lys, the globe encircled by a serpent (which also may signify the fall of man), the pierced heart, the mystic rose, the madonna lily; for the Holy Ghost—a dove.

As for crosses, there is a wealth of choices—more than 400 forms of the cross are used in ecclesiastical, heraldic and commemorative art.

As in almost every art form, flowers have a place in the symbolism of stonework. While the language of flowers varies in some lands, nevertheless, basically, they tell the same story to all people.

The rose is a symbol of love in practically every country on earth where the flower blooms. The poppy symbolizes sleep, rest, and peace; the morning glory signifies the Resurrection, morning, youth, and the bonds of love; the lotus stands for perfection, youthful bloom (according to the ancient Greeks), immortality, silence and eloquence; the evening primrose for lasting love, memory, youth and sadness; the daisy for innocence and youth; the pine and cone for fertility and healing; the lily of the valley for purity, humility and brides; the lily for chastity; the thistle for Scotland, independence, austerity and sin; the pansy for remembrance, and the narcissus for the death of a youth—such as a poet, musician, or artist — whose memory stirs thoughts of beauty.

One of the oldest of all ornamental motifs in classical architecture is the acanthus — a conventionalized plant form that could have originated as a type of parsley, cabbage or other greenery. It was associated with the rocky ground upon which the ancient Greek cemeteries were placed and today symbolizes "heavenly gardens."

Some secular symbols include the winged wheel of commerce, the winged staff with twining serpents — the caduceus — used to symbolize medicine, the book and lamp of education, the scales of justice, the plough and scythe of agriculture, the harp of music and the ancient masks of comedy and tragedy which together signify drama.

Of course, in a changing world, new symbols from time to time emerge to fit new conceptions and, engraved in lasting stone, join thousands of other designs on which the memorial craftsman of this and succeeding generations can draw.

1. IHS

2. IHC

3. Chi Rho

# YMBOLS

## About These Symbols

1. The IHS is a Latinized contraction of the name Jesus (IHCOYC) in Greek. It is often mistaken to mean Iesus Hominum Salvator (Jesus Saviour of Men).

2. IHC is the monogram of the above in the original Greek form, but the form IHS is more commonly used.

3. Chi Rho, XP is a contraction of the name Christ in Greek, formed by combining the first two letters of the name. It is among the oldest of Christian symbols.

4. The Cross Triumphant is variously described as the Cross of Conquest or victory. It symbolizes the Lord Glorified.

5. Wheat with Grape and Vine: the Holy Eucharist; the Body and Blood of Christ.

6. Three Interlaced Fish is a symbol of the Trinity and Baptism.

7. The Empty Cross is a symbol of the Descent. (Note the remaining nails and Pilate's Inscription.)

8. The Panther symbolizes the Lord's power to attract all men.

9. The Pelican is an ancient symbol of the Atonement.

10. The Agnes Dei symbolizes the Lamb of God on the Book with the Revelations.

11. The Descending Dove is one of the most familiar of all symbols for the Holy Ghost. In this illustration, the Dove is conventionalized and enclosed in a quatrefoil. The beak or head, and the wings, overlap the Cross from which three rays, representing the Trinity, emanate.

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*From "Memorial Symbolism, Epitaphs and Design Types," by permission of the American Monument Association.*

11. Descending Dove

10. The Agnes Dei

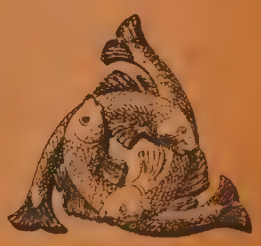
9. The Pelican

8. The Panther

7. Empty Cross

4. Cross Triumphant

5. Wheat with Grapes



6. Three Interlaced Fish

Rev. S. Bole

Rev. F. Muir

Mrs. J. Shilton

Roman Collar

# • "Our" Jeannie • In An Old Barracks

## Caistor Corners

By SHERIDAN BOLE

HAVE you seen our Jeannie? That is what we call her at the Corners—"our" Jeannie. Jeannie's eyes are dark, and gold-flecked and questioning. Dark, too, are the tresses of her shining hair; and her laughter takes every heart in thrall. It pours from her throat like merry waters cascading down a waterfall; sometimes it is like distant bells ringing across the evening hours. If you were a stranger here and said you doubted that Jeannie could draw all hearts after her, we would answer, "You wait! You haven't heard her laughter yet. Wait until she rings the bells!"

When our Jeannie was a lovely girl of sixteen years her mother died. O sad, sad day for Jeannie; and sad, too, for all of us. A thing like that goes to the heart of everyone in a place like the Corners. To lose the love and the care and the companionship of a mother! And she so young!

I used to see her — this was several months after her mother died — walking down our country road. And always with her was James. James is tall and straight and stalwart. But it's Jeannie that takes the eye. When she walks along the tree-bordered road, the birds I'm told, and I do believe it for I've heard them myself, call out to one another, "Here she comes." Such is our Jeannie's charm. When James walks with her many are the lads who would like to be in James' place.

When on a long summer's evening, the twilight slowly counts the lazy hours, hoping to make the evening last the whole night through; or when, in the Fall, every leaf conspires with its neighbour to hang a banner of colour over the place where they walk, there is no lovelier sight around the Corners than these two walking and talking together. It is she who takes his hand and although she scarcely reaches to his shoulder, her eyes, with something near to worship, are ever lifting to his face.

From my window I often see them on their walks, for the window looks across the trysting road. But this summer for three long weeks I watched and waited in vain. I wondered what could have happened. But yesterday they passed again. I was working in my garden which fronts the road; and they came, stopping for a moment by the half-open, wooden gate. She seemed to be confiding to him some trouble or maybe, some joy, to which he listened with understanding love. I didn't wish to eavesdrop, so turned away and quickly entered my house, but not before I heard her silvery laughter ring, and her exultant cry of joy, "Oh, Daddy, Daddy! You're wonderful!"

There let us leave them; their days are bound together by a companionship and a happiness seldom known by two. Let us leave them as they walk down the enraptured road; but I hope you understand now why we at the Corners call her "our" Jeannie and proudly add, "She's her Daddy's girl!"

## Japanese Christians

By FRANCIS MUIR

TOKYO — Over the Christmas season quite a bit of clothing in various stages of wear, toys and canned food was collected. We were preparing to visit some of the more needy institutions. This country abounds with the outward Christmas trimmings with little understanding of what it is all about. We have found that it is the very best opportunity to enter non-religious institutions. Most of the people in these places recognize the tunes of the Christmas carols.

Previously we had been going out putting on Christmas programmes and had several groups of young people working together in teams. This afternoon we started out for "The Dormitory for Widows with Children." This place was contacted through the city hall. We knew that government-sponsored institutions would be non-religious and the Christmas spirit not being generally included in "religion" as much as in "business" we knew we were not only going where there was a need but where we couldn't go otherwise. They gave us the names of various orphanages, hospitals and other institutions. We asked them if these people ever received any help. When they answered in the affirmative we then asked for a place that never got any help. They mentioned various dormitories. The one we chose was located in a deserted army barracks farther in the country, isolated from the rest of the community. The nature of the cases of the mothers meant they were really leading a hard life. They expected no sympathy.

We started off in three cars. One was loaded with clothing, toys and fruit; the others with our family, some young people and the pastor of one of the churches. He was our "go-between" and a necessary part of this advance party heading for the very frontiers of the church. The barracks certainly looked windblown. One more blow and it looked as if it would disappear. Our first thought was of fire. No one would have a chance. A bell was jangled and in flocked the children, eighty strong. We carried the stuff in and piled it at the front. The children's eyes became like saucers. We got their attention by asking them to see if they could do the impossible — pay no attention to the parcels. Following a short Christmas story of the meaning of Jesus coming, and much singing, we broke into that pile.

It wasn't easy to wave good-bye, their arms were so filled with toys and fruit. That was the very first time they had heard the story of Jesus; the first Christmas presents they had ever received.

## Prudence in the Parsonage

By JEAN SHILTON

I READ somewhere that in Ponoka, Alberta, a group of women served a turkey dinner to the senior members of the congregation and that dinners were sent out to several who were unable to come to the church. That event, or something very like it, is being repeated many times over in our congregations as we become aware of the growing group of older people in our church communities.

There is one question I should like to ask somebody from Ponoka. How did you decide whom to invite and whom not to invite? It is a very delicate question and one to which a logical mind should never be applied.

One of the groups in our church decided to entertain the older members, intending only to gladden the hearts of all who were, as they thought, lucky enough to be invited.

## • Who's Old?

When Miss McKellar, who is not quite eighty, got her invitation by telephone one afternoon, her heart was far from glad. She considered herself neither aged nor infirm. She mused indignantly that she made it to church and Bible Class every Sunday morning, which was more than could be said for the young woman who had telephoned her. She was somewhat mollified when she discovered that the girls next door had been invited also, and over a cup of tea they reasoned that a shortage of aged members in the congregation had made it necessary for the hostess group to invite several younger ones, like themselves, to make the party a success. They decided to do what they could to make their young hostesses happy.

I know just how they felt. I can still remember the first time a pretty young girl got up to give me her seat on a street car. It was one of those awful moments that divides all time into "before" and after." I tottered across the aisle and murmured "Bless you, my child," as I sank into the proffered seat. All the way home I thought about my poor, dear children in kindergarten and play pen, and wondered if they would be old enough to support me before I fell apart in a ruin. When I got off that street car I was ten years older than when I got on — surely the longest ride in history.

I watched my husband grow old one day, too. The recently-graduated minister from the adjoining parish dropped in to pay his respects and he kept calling my husband "Sir." As they talked, my husband sounded like a man who has just had bad news from home. "Did you hear what he called me?" he exclaimed after the young man left. "I felt like his grandfather!"

The only solution I can see is that the loosely graded Sunday School shall become the closely graded congregation. Then everybody will be in the right niche and will get the right invitation. On Rally Day, after the nursery, kindergarten, primary, junior, intermediate, senior and young people's classes have passed through the little white gate and have moved on to higher and better classes, the young adults who have turned forty will move over to the adult section of the congregation (centre pews) and the adults who have turned sixty-five will move over to the right-hand pews and sit under the banner "Senior Citizens." If folks continue to live even longer, I am sure we can depend on the Department of Christian Education to come up with a label for those who have left the first hundred years behind them. They can sit in the front pews and the Senior Citizens can have a money-raising project to buy them hymn books with extra large print.

## • Whom Shall I Send?

### As I See It

By ROMAN COLLAR

THE need for candidates for the ministry at home and abroad has not lessened, but rather has been intensified. How the work of the Church goes along—it must be Divinely guided and protected!—puzzles even the devout. Recruits in some communions hardly make up for retirements. Yet the youth of today differs little, as far as I know, from the youth of a century ago. He may have more opportunities for advancement, more luxuries, but he is in himself, spiritually and morally, largely the same kind of man as was his great-grandfather. Surely, then, there must be material around for "Cambridge Sevens" and Wesley "Evangelists"? Yet, the response to "Whom shall I send?" is not in too lavish numbers.

What lies behind this riddle? I don't know. Is it in parents failing to impress their sons of this need? I don't know. Is it in present-day emphasis on the soulless materialistic aspect of life? I don't know. Is it lack of evangelism in our pulpits? I don't know. Or is it too many parsons getting a "rough ride" in the pastorate, thus scaring potential parsons? I don't know. Is there a need now for a twentieth century type of Wycliffe's "Poor Priests"? I don't know.

I have mentioned the "rough ride" given parsons from time to time. I was intimately connected with a case of the kind. The trouble began in the choir, and shortly spread through the congregation, and the minister became unwittingly involved. The latter tried many times to resolve the silly misunderstanding but his pleas availed nothing, and he, himself, became the target. So the cry arose, "Out with the parson!" His enemies would not listen to reason or see light. His ecclesiastical brethren stood by him twice, but a higher court "settled" the matter not on the basis of right but rather on the Caiaphasian principle, namely, "it is expedient that one man die for the people."

So the parson "died." Wealth, power, and intolerance were behind the "death" to a remarkable degree. Tears, broken hearts, division, broken friendships, quickly followed the ill-starred decision.

We've observed from many years of experience that appeasement is too frequent in minister-Church problems. A vociferous and determined congregational minority wins nearly every battle. What happens afterwards to the parson whose ministerial career has been blasted, is rarely pondered in any struggle.

This sort of thing can hardly fail to lead up to, "I would not be a minister for anything!"

By the way, the labouring man—quickly on his way to material affluence — is still suspicious of the parson, though history should teach him to have more confidence in him. The capitalist is not quite sure of the parson if he delve in social questions. Of course, the ilk of Karl Marx would gladly chloroform him, and have put not a few of the "meddlesome" ecclesiastical breed against a wall. Let him warn of the uncountable evils of alcoholic beverages, whose free sale is a veritable war on the body, mind, and soul of man, and the "Moderates" in the congregation, who love the silver-mirrored, luxurious cocktail lounges, and the morning "pick-up" and the evening "night-cap", are up in arms. If the parson believe in a scholarly presentation of the glorious Gospel, he is denounced as a "Modernist" — whatever that may mean—or, if he preach a blunt Gospel of salvation, is a "kiver to kiver" believer in the Bible, he is marked down as a "Fundamentalist" — whatever that may mean.

All this is a bit discouraging to the lad who would be a Minister. Yet I, a veteran, say that while the ministry does not give wealth it gives an unparalleled opportunity for meeting man's greatest needs—forgiveness for sin, strength for daily living, hope for the future.

What richer task could one seek in life? I know of none. •

# Devotions By PETER GORDON WHITE

REVEREND G. F. LALOND of Pense, Saskatchewan, reminds us that Psalm 24 in its original Hebrew is an acrostic. That is to say, in this Hebrew form the lines begin with the successive twenty-one letters of the Hebrew alphabet. Mr. Lalond has skilfully made an English alphabetical arrangement with no change of meaning, and only slight word changes from the Revised Standard Version of scriptures.

At all times will I bless the Lord.
His praise shall continually be in my mouth.

Boast in the Lord, O my soul,
Let the afflicted hear and be glad.

Can you not magnify the Lord with me?
And we shall exalt His name together.

Deliverance came from all my fears
For I sought the Lord and He answered me.

Ever be radiant, looking to Him
So your faces shall never be ashamed.

For this poor man cried and the Lord heard him,
And saved him out of all his troubles.

Guarding those who fear Him is the angel of the Lord,
Encamped about them to deliver them.

Happy is the man who takes refuge in God,
O taste and see that the Lord is good.

It is good to fear the Lord, Ye his saints,
For those who fear Him have no want.

Jackals and young lions suffer want and hunger
But those who seek the Lord lack no good thing.

Know the fear of the Lord O Sons,
Listen to me and I will teach it to you.

Life is what man desires
And he covets many days that he may enjoy good.

Manage then to keep your tongue from evil
And your lips from speaking deceit.

Not evil but good, you must do,
Seek peace and pursue it.

Open are the eyes of the Lord toward the righteous,
And His ears toward their cry.

Painful is the fate of evildoers for the face of the Lord is against them
To cut off the remembrance of them from the earth.

Quickly the Lord hears when the righteous cry for help
And delivers them out of all their troubles.

Right near to the broken-hearted is the Lord,
And saves the crushed in spirit.

Serious are the afflictions of the righteous
But the Lord delivers him out of them all.

The very bones of the righteous are kept by Him,
Not one of them is broken.

Verily evil shall slay the wicked,
And those who hate the righteous shall be condemned.

Whoever takes refuge in him will not be condemned.
For the Lord redeems the life of his servants.

## *This is Our Faith*

THIS is our faith, a faith not in myself and what I can do, nor in you and what you can do, nor in human institutions and what they can do, but in God and what He has done and is doing through the means He chooses.

"I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

What a wonderful privilege to be chosen as instruments of His redemption!

But the great temptation is to believe that because we are an instrument of His redemption we are no longer in need of that same redemption. When we forget our own need of redemption, we are in danger of holding a self-righteous, better-than-thou attitude which is a contradiction of the mind of Christ.

The moment we lose our sense of need of redemption, in that moment and thereafter we cease to be instruments of redemption.

When people say to us, "Why should I join the Church? Look at all the miserable sinners in it," we should respond, "Why, of course, Christ died for us, the Church is created for us and for you. Come on in!" —*Reuel L. Howe*

## *The Peace of Pain*

THERE is a peace which no men know
Save those whom suffering hath laid low,
The peace of pain.

A strength, which only comes to those
Who've borne defeat—greater, God knows
Than victory.

A happiness which comes at last,
After all happiness seems past,
The joy of peace.

—*Anonymous*

## *Bible Readings*

Jan. 15. You Have Heard .....Matthew 5: 21-2
Jan. 16. Love Your Enemies.....Matthew 5: 43-
Jan. 17. When Praying .....Matthew 6: 5-
Jan. 18. Be Not Anxious.....Matthew 6: 25-3
Jan. 19. Judge Not .....Matthew 7: 1-
Jan. 20. Hearing and Doing.....Matthew 7: 21-2

**Needs That Jesus Met. (Temperance.) Matthew 8: 1—9: 34**

Jan. 21. A Leper Cleansed.....Matthew 8: 1-
Jan. 22. He Took Our Infirmities..... Matt. 8: 5-1
Jan. 23. Follow Me .....Matt. 8: 18-2
Jan. 24. Two Demoniacs..... Matt. 8: 28-3
Jan. 25. New Wine—New Wineskins Matt. 9: 14-1
Jan. 26. Faith Heals.....Matt. 9: 18-2
Jan. 27. Eyes Opened.....Matt. 9: 27-3

**Mission of the Twelve. Matthew 9: 35—10:42**

Jan. 28. The Twelve Sent..... Mark 6: 7-1
Jan. 29. Go Without Money..... Matt. 10: 9-1
Jan. 30. Sheep Among Wolves.....Matt. 10: 16-2
Jan. 31. Have No Fear.....Matt. 10: 26-3

## *Gandhi's Solution*

THE following was related to me by friend who has travelled through Indi in the interest of mission work:

Gandhi and Lord Irwin, former Vicero to India, were friends. On their return fro the Round Table Conference at Londo Lord Irwin paid a visit to the Mahatm in his ashram.

During the conversation Lord Irwin pu this question to his host: "Mahatma, a man to man, tell me what you consider t be the solution to the problems of you country and mine."

Taking up a little book from the nearb lampstand, Gandhi opened it to the fift chapter of Matthew and replied, "Whe your country and mine shall get togethe on the teachings laid down by Christ in thi Sermon on the Mount, we shall have solve the problems not only of our countries, bu those of the whole world." That from Hindu!—*Frank E. Eden*

## *Religion of Experience*

TO praise the Lord with gladness is no a work of man; it is rather a joyfu suffering, and the work of God alone. I cannot be taught in words, but must b learned in one's own experience. Even a David says, in Psalm XXXIV, "O tast and see that the Lord is sweet: blessed i the man that trusteth in Him."

He puts tasting before seeing, becaus this sweetness cannot be known unless on has experienced and felt it for oneself; an no one can attain to such experience unles he trusts in God with his whole heart, whe he is in the depths and in sore straits.

Therefore David makes haste to ad "Blessed is the man that trusteth in God. Such a one will experience the work o God within himself, and will thus come t feel His sweetness, and thereby attain t all knowledge and understanding.

—*Martin Luthe*

## *Work is Love*

WORK is love made visible. And i you cannot work with love but onl with distaste, it is better that you shoul leave your work and sit at the gate of th temple and take alms of those who wor with joy. —*Kahlil Gibra*

# THE MUSIC MAKERS

By FREDERICK J. HORWOOD

PERHAPS your church hasn't a bell. If so, it doesn't need one, because everybody knows when it is time to go to church. Whenever I hear bell music coming from the tower of Lanevery church I know it is not a record being played by the sexton, but the playing of real chimes on the organ by Henry Walker, and amplified so that they sound all over the village.

### Bells Are Messengers

Bells were invented long before clocks and sun-dials. Aaron the high-priest wore a robe with tiny bells on it which tinkled when he walked. Bells became messengers to call people. Some of them could be heard at great distances. You may have heard the bells which sheep and cattle wear on their necks when they wander over great areas and are hard to find. Some churches have one bell, others have several. In England there are many churches with six or eight bells, which require a ringer for each bell. When the ringers meet in the tower a few minutes before service they ring a peal of bells; that is, they change the order of the bells each time they ring them. Six bells may be rung in 720 different arrangements, lasting less than half an hour. Eight bells can be rung in 5,040 different ways without altering the position of the largest, or tenor bell which is always the last of the eight to come in. Such a peal takes over two hours to ring and therefore is only used on special occasions. I remember hearing a triple peal of 15,120 changes rung on eight bells, a feat requiring eight men to stand in one place and ring for eight hours without a break. Some other time I may tell you about that if you are interested, since the man who rang the tenor bell was my father.

### In Canada

In our own land bells are not rung as peals. They do not swing on an axle but are stationary. The sound is produced by striking each bell with a metal clapper operated from a keyboard with rather large keys. Such a group of bells, twenty or more, is called a carillon. The sound from the bells of a carillon cannot be heard at as great a distance as the peals of bells over an English countryside.

At the beginning of next month we shall celebrate the seventh birthday of the Music Makers' Circle. That will be a good time to have new members. Boys and girls who can keep our pledge are always welcome. The following have joined our Circle recently: Ruth Cotton (8), Navan, Ont.; Shirley Durrant (17), Y.W.C.A., Toronto, Ont.; Elizabeth Parkinson (12), 72 Third St., Collingwood, Ont.

## Greet Your Press

- The United Church of Canada, through its Board of Publication, owns and operates The United Church Publishing House, known to the trade as The Ryerson Press.
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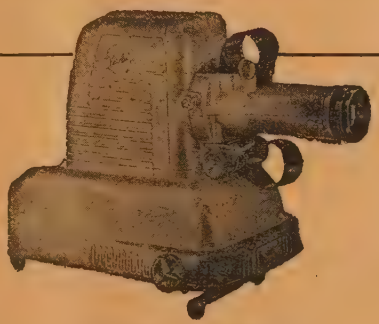

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# *The Question Box*

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

*Q. Has the W.M.S. a lot of money invested?*

A. Their year book shows a total book value of all investment holdings, including retirement fund, annuities, etc., of slightly over $4 million. The W.M.S. prides itself in spending this year's income next year, rather than next year's, this year. It thereby escapes heavy borrowing charges.

*Q. To what extent, if at all, should the Vibrato stop on electric organs be used?*

A. Our friend, Dr. Horwood, says: "It has no place in a service of worship. Experienced organists never use it for religious services."

*Q. What do ministers mean by the phrase "world without end"?*

A. It is an old Biblical phrase (see Isaiah 45: 17) meaning "time without end," or forevermore.

*Q. Don't you think that your answers to many of the Questions in the Q. B. are too brief?*

A. Probably.

*Q. Is there a committee charged with the revision of "The Hymnary" to whom we may write suggestions?*

A. Several such matters came up at the recent General Council meetings. They were referred to the Committee on Church Worship and Ritual. Dr. W. H. Young is Chairman.

*Q. Where can we find out the differences in Protestant and Roman Catholic Bibles?*

A. Arthur Reynolds' *What's The Difference?"* is one source. Your minister likely has a copy.

*Q. Does the United Church consider itself a national church?*

A. Such is the hope, as expressed in "the Basis of Union."

*Q. Is it better in the communion service for all to hold the elements and partake simultaneously, or each consume the bread and wine as it is passed?*

A. We understand that in most correct circles the second or more traditional method is followed; in a great many churches it is customary to partake simultaneously.

*Q. We were at a wedding recently where the minister had a very interesting and different service, which he said he had written himself. We wondered if it would be proper to ask our minister to see if he could borrow it and use it for our coming wedding.*

A. We would recommend against it, and vote for the dignified service found in our *Book of Common Order.*

*Q. Why is it necessary for a minister to go through such a long training period, of six or seven years?*

A. Because it is very important that a minister be very well trained, and thoroughly educated.

*Q. Could you print the names of any homes around Toronto where an unmarried mother could leave her child while she works?*

A. We suggest that you seek the help of your minister and a trained social worker.

*Q. Some people call that central piece of furniture in our chancel an altar, and others a communion table. To call it an altar is incorrect is it not?*

A. In our tradition we speak of it as a table. And it is still a table whether it is placed against the wall, or is set out from the wall with chairs behind it. However, many members of our church come from another tradition and are apt to think of it as an altar. And others use the term altar loosely, as a place where they make their offerings, and not in the Hebraic sense of making a sacrifice.

*Q. Is there a limit to the amount of money the officials may obligate a congregation to pay without the consent of the man who pays the piper?*

A. If it is a mortgage on property, Presbytery consent must be secured. If it is in the congregational annual budget, the Annual Meeting must approve. If it is an objective for M. and M. or extension or such funds, the obligation is moral and spiritual. If it is looked upon as "paying the piper" we can't see that much can be done about it until there is conversion or spiritual awakening.

## CONSERVATIVES

(*Continued from page 7*)

Baptist, behaves like one, and sometimes sounds like one of their evangelists. We are told that the harsh note in his speech wins votes.

### Things in Their Favour

In their struggle to fight their way back to the position of prestige they held when Canada was young, the Conservatives have several things in their favour.

There is a current flowing to the right in the western world, and Winston Churchill and President Eisenhower were carried back into power by it. There is an uneasy concern across the nation that it isn't good for Canada to have one party in power too long. The criticism is freely expressed that fat majorities have made the Liberals autocratic; that these things are conducive to the birth of new parties, and that the return of the Conservatives would restore the two-party system, and that would be a good thing.

The current has been flowing in from the Maritimes. Colonel Drew, who is looking very fit again, received a great send-off. He reminded the Convention that when he became leader in Ontario nearly two decades ago there wasn't a Conservative government in all of Canada. Now they have power in Nova Scotia, New Brunswick, Ontario, and he prophesied Manitoba would be next; then Canada. (When Mrs. Drew made her farewell speech we must admit that we regretted for a moment that her husband could not have become Prime Minister for her sake. We know of no one who would have made a more gracious First Lady of the land.)

### Things Against Them

However, there are other facts of life which should keep Mr. Diefenbaker's supporters awake at night.

There is a general feeling in Canada that the Liberals are still giving good government; that Mr. St. Laurent is well-nigh invincible at election time; that he has able leaders about him, and that Mr. Harris, Mr. Pearson, or Mr. Paul Martin all have won great public support.

The Liberals are expert at stealing planks from the C.C.F. and the Conservatives and building them into their own platform. Come June they will probably have adopted some of the suggestions made last month by the Tories. It is almost certain that Income taxes will be cut, and that some further social or economic benefits will be announced by spring. It has to be faced that Liberal opposition is split. And that even in Ontario voters will march out one day to support Mr. Frost and go back and vote Liberal in a Federal election the next day.

To win an election the Conservatives have to have a leader, an organization and an issue. They have the leader, and they are confident he is a good one. Their organization will be re-built, but it is common knowledge that Liberals get a lot of the big-business support which traditionally went to the Conservatives. So far they haven't got their issue. They play tentatively with a new phrasing of their basic belief in the freedom of the individual; but they have said little yet to which Liberals cannot subscribe, in word at least.

In the back corridors the confidential word is that they don't expect to win the election in 1957, but do expect to pick up 30 or 40 seats. Their leader, publicly, will have none of that sort of talk, for he has his sights fixed on 1957. To fulfil his dreams he hopes to secure the support of the politically independent; to swing the vote of those who have no party creed. He must be encouraged by the signs of affection among the nation's youth, and by the personal loyalty of his Saskatchewan neighbours, and people like his neighbours. ●

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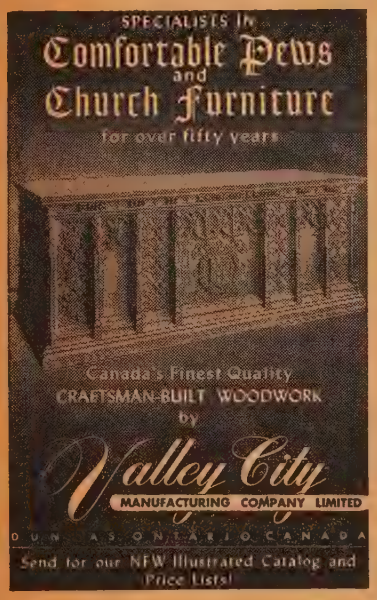


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# *Churches*

**First Church, Dawson Creek, B.C., was dedicated on Nov. 30th. It is the largest United Church north of Edmonton, Alta., seating over 500 people.**

REPORTS of sod-turnings, cornerstone layings and dedications show the continuous growth of The United Church of Canada. The **Isham, Sask., Church,** built in the centre of the wheat belt by the donated labour of a small group, was dedicated by the minister, Rev. Joseph Simms, assisted by Rev. L. B. Sealy, Chairman of Rosetown Presbytery, and Mr. David Marshall, a former minister. . . . The cornerstone of **Eastminster Church,** Belleville, Ont., was laid by the Moderator, Rt. Rev. J. S. Thomson, D.D. This church, Rev. Alexander McDowell, minister, will serve a new area and great hopes are held for its place and work in the community. . . . The new **Collingwood Church,** Vancouver, B.C., of which Rev. J. W. Smith is the minister, was opened January 11th with Rev. G. H. Villett, Principal of Alberta College, the chief speaker and dedicator of the chancel. The congregation is marking the occasion with several weeks of special programmes. $50,000 has already been raised for the new building which, with furnishings, will cost $120,000. It is erected on the site of the church built in 1912 when Rev. George Pringle was minister. . . . The new building of **First Church, Owen Sound, Ont.,** Rev. David Cavers, minister, has been opened and dedicated. Rev. Stanley E. Annis took part, and Rev. R. Norman Pick, Chairman of Grey Presbytery, conducted the Litany of Dedication and preached the sermon. . . . **Waverley, Ont., Church** on the Wyevale-Waverley Charge, Rev. W. A. Glazier, D.D., minister, dedicated a Christian Fellowship Auditorium in the Church School which will seat over 100 people. The cost of this extension was about $8,000. Conference and Presbytery officials took part in the service. . . . In Edmonton, Alberta, the cornerstone of the new **Eastwood Church** was laid by the President of Conference, Rev. Reid E. Vipond. Begun in a tent in 1912 by Dr. D. H. Telfer, then a student, a church was built in 1913, to which several additions were made. Now, however, a new church is rising on an adjoining property which will seat 50 Rev. D. D. Davidson is the minist . . . A **Memorial Hall** as part of t **St. Andrew's Church,** Chateaugua Que., was dedicated by the Preside of Montreal-Ottawa Conference, Re Norman MacMurray, D.D., assisted officers of Presbytery and Rev. R. McColl, the minister. Costing $100,0 the Hall will be used primarily f Christian Education purposes.

**One hundredth anniversary** servic have been held by the **Locust H Church** on the Whitevale charge, Re C. P. Shapter, minister, while t **Brownsville, Ont., Charge,** Rev. Lind C. Harvey, minister, marked its ce tennial by special meetings, a featu of which was the dedication of t newly built addition to the chur school.

More than five hundred persons we present at the concluding meeting the **Forestburg (Alta.) Charge** Preac ing Mission, F. C. Andrews, stude supply. Rev. Ross McMurtry, Hur boldt, Sask., was the missioner. Mu of the credit for the success of t Mission was due to the thorou preparation under the minister's dire tion. This included a home visitation the entire town regardless of denom nation.

A thorough Every-Family Canva was recently carried out by the **Provo Alta., Church,** Rev. Donald R. Fras minister, with the result that the char has been put on a sound financial bas

Two weeks of Evangelistic Servic were held in the **Bath, Ont., Chur** Rev. David J. Harris, minister.

**Port Elgin, Ont., Church** and distri churches held a co-operative, int denominational evangelistic crusa under the leadership of Rev. Leight Ford and his team, November 25t December 9th. 150 commitments we registered.

**Woodroffe Church, Ottawa, On** Rev. Kenneth H. Woodwark, minist recently dedicated a new manse. Offic

(*Ov*

the church and Presbytery, as well Dr. Norman Coll, neighbouring min-ter, participated. A new church is in ie process of being financed.

**St. Marc French Church, Ottawa, nt.,** purchased a manse four years ago. n Nov. 8th at the Annual Meeting ie mortgage of $10,000 was reported iid in full.

**First Church, St. Thomas, Ont.,** Rev. . B. Craig, minister, dedicated the new 02,000 Christian Education building f stone on Dec. 16th, the second unit be erected since fire destroyed a ick church in 1946. The special ser-ce was attended by local, Presbytery id Conference officials.

Congregations of **Rycroft, Spirit iver,** Rev. E. G. Samuel, minister, ave recently completed a new manse. lanned three years ago, the building as been financed with help from the oard of Home Missions through a an and grant.

**Trinity Church, Kirkland Lake, Ont.,** ev. B. S. Morwood, minister, at their cent congregational meeting approved building project to cost $100,000. The heme involves acquiring a new manse, aring down present one and erecting $75,000 Christian Education building.

## hange of Policy

N order to comply with a request from General Council, numerous iggestions from ministers, and to lve editorial problems produced by sing circulation in a growing church, **he Observer** will introduce these anges in policy February 1st:

**PASTORAL CHARGES VACANT.** fficial notices of vacant pulpits will be ublished once without charge as they re received from the office of the eneral Council.

**PULPIT VACANCIES** is a depart-ent which will be opened in the lassified advertising section, where ongregations seeking a new minister ay advertise as many times and at hatever length they wish at regular ates. All such correspondence should e addressed to **The Observer** advertis-g department.

**DEATH NOTICES** of ministers, inisters' wives or widows, or nation-lly-known laymen will appear in the ews columns when the news is ceived immediately. We will have to iscontinue publishing as news, infor-ation of deaths which occurred many onths before the news is sent in. bituaries will not be published in litorial columns.

**DATES TO REMEMBER** is the tle of a new department where sig-ificant coming events of wide interest ay be announced free of charge; such formation must be received at least ne month in advance.

**BIRTH NOTICES,** changes of ddress, obituaries, and other personals ay be published in the classified dvertising columns at regular rates; ddress such items to the advertising epartment.

# Church Extends in Oakville Area

A LITTLE over two years ago when the Rev. James A. Terry was called to St. John's Church, Oakville, there was one United Church in the growing community. Now there are two new flourishing causes, and St. John's has prospered while mother-

Interior St. Paul's (portable) Church, Suffolk Park, Oakville, Ont.

ing a new pastoral charge on the west of the town, and supervising another on the east.

It now has two morning services instead of one. The M. and M. has risen from $5,400 in 1954 to a pledge of $11,000 for 1956. $7,000 has been paid to the Halton Extension Council, as well as many gifts from individuals and organizations to the two new churches. And, of course, many St. John's members have become associated with, and given leadership to the new causes. Recently three young men offered themselves as candidates for the ministry: Ian Fraser, John Cushnie and Thomas Webster.

Land has been secured by the new Halton Extension Council of which Mr. Harold Day, Rhodes Scholar graduate of Victoria College, is chairman. Oakville laymen have taken an active part, and one of them by loaning substantial sums to the Council made it possible to secure two new sites when they were available, before the Council had raised funds. Halton objective was $50,000, but recently the Presbytery approved the raising of $250,000 by borrowing from United Church members, so that immediate funds may be available for securing land and providing help in the early stages of a congregation's growth. The lakeshore area of Halton Presbytery of which Oakville is centre is reputed to be the most rapidly expanding section in the country.

On the west of Oakville, the new charge St. Paul's of Suffolk Park was formally established on April 26th. The membership has grown to 250 and Sunday School and W.A. are growing rapidly. The Official Board recently adopted the Sector Plan for Stewardship enlistment.

The other charge in the Maple Grove school in a lovely area to the east of the village has not yet been formally organized as a Pastoral Charge but it is outgrowing its space, and will soon be making plans to expand.


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# Book Reviews

Conducted by M. MACDONALD

## The Chatterbox

IT IS unusual for us to receive a book at Christmas. Our friends take it for granted we get all the books we want. This year, however, a prized gift was *The Firebrand* written by William Kilbourn and illustrated by his sister, Rosemary, members of family we have known and loved always. In addition to this personal appeal, the book —a beautiful example of the printer's art—is about William Lyon Mackenzie. W haven't read it yet, but we will, soon, for as part of our initial training in this office was to read the early issues of *The Christian Guardian* containing much about tha "Firebrand," we probably have a Ryersonian viewpoint. The *Guardian* reports o Mackenzie have that particular liveliness and colour that only newspaper reports contain and which those on the yellowed pages of the file copies still hold. . . . Groups throughou the Church will now be deep into the Mission Study of Southeast Asia. Among th books being used are, *The Church in Southeast Asia* by Rajah Manikam and Winburn T Thomas; *East from Burma* by Constance M. Hallock, and *Make Way for Brotherhoo —In Southeast Asia and Korea.* These books may be procured from The Board o Information and Stewardship, 514 Wesley Buildings, 299 Queen St. W., Toronto 2 B, On

*The Firebrand* by William Kilbourn. (Toronto: Clarke, Irwin & Co.) $5.00.

## The Mind Goes Forth: The Drama of Understanding

*By Harry and Bonaro Overstreet.* (Toronto: George J. McLeod, Ltd.) $4.75.

**Reviewed by Honor Buttars.**

The Overstreets state the purpose of the book in their foreword as follows: "To try to come to grips with what we feel the central problem of our time; the growth among us of extremisms and hostilities." (The Communists are too incorrigible for treatment.) This involves the mind going forth in understanding "to meet life more than half way." If the reader becomes somewhat lost in the process, it will be understandable, for it seems as if nearly every subject is discussed, pushed and fitted into the framework of this theme: American institutions, mental health, child behaviour, female enfranchisement, personality problems, and of course, communism and other pet peeves of the authors. There are many good, common sense ideas of how to act to reduce hostility, but they are often larded down in masses of verbiage.

Indeed, despite the authors' use of many striking terms, such as "making psychic space," which boiled down to blunt, inelegant, unpsychological language means respecting another person's rights, and not pushing him into a corner until he is on the defensive, there is nothing really new or startling propounded by them.

## The Bible: Authorized Version (Jubilee Edition)

*Edited by John Stirling.* (Toronto: McClelland & Stewart.) $2.50.

**Reviewed by R. F. Schnell.**

This unabridged edition of the so-called *Authorized Version of the Bible* is published by arrangement with the British and Foreign Bible Society to commemorate its third Jubilee. In it, with limitations of course, "everything possible has been done to help the reader" by inserting in the text numerous "visual aids" drawn by Horace Knowles. There are sketches of cities, lakes, caravans, birds and animals, altars and idols, implements, coins, utensils, etc. The most interesting and valuable in the mind of the reviewer are the fifty-three "simplified maps" and plans, and also the "milestones" indicating distances. There are occasional indications as to the century to which events belong, but more dates might legitimately be expected, for example, in the case of a least some of the minor prophets and th epistles of St. Paul.

The text is arranged in paragraph for with headlines and sub-headings taken fro the words of the Bible to mark the natur divisions of the text and the contents. Tw sizes of type are used, the larger giving tw columns to the page for the main portion so as to throw them into relief; the smalle giving three columns to the page, used f sections "concerned with technical matte that call for specialized critical study," f example, genealogical tables, ritual enac ments, and building specifications. Th arrangement of poetry in separate lines h been followed only in part. One is surprise to find that the extensive poetic sections the prophetic books are not indicated in th same way as the poetry of Job, Psalms, an Proverbs.

This attractive edition of the Bible shou prove to be popular and interesting for eve age, especially for the younger reader wh may be encouraged by means of visual aid concerning the biblical period to gain understanding of the message of the Bible

## The Early Church

*By Oscar Cullmann.* (Toronto: Th Ryerson Press.) $5.00

**Reviewed by R. C. Chalmers.**

This book by the Professor of New Test ment Studies at Basel and the Sorbon consists of a collection of historical an theological studies bearing on the life an thought of the early Church.

Readers who are acquainted with Profess Cullmann's earlier books—*Peter, Christ an Time, Baptism in the New Testament,* an other writings—will find in this most rece publication the same exact and painstaki scholarship, together with insight and appr ciation of the Christian message and t Christian community.

The essays in this book vary in lengt The subjects treated range all the way fro "The Necessity and Function of High Criticism" to "Early Christianity and Civ ization." To this reviewer the chapters "The Origin of Christmas," "The Traditio "The Kingship of Christ and the Church the New Testament," and "The Return Christ" were especially appealing in th freshness of approach to important them

This is a reference book of considera significance on several themes related the early Church.

# For Young People

## The Young Surveyor

*By Olive Knox.* (Toronto: The Ryerson Press.) $3.00.

**Reviewed by J. H. Arnup.**

It is a far cry from the yellow-backed ime novels that we boys used to read ehind the barn to the stream of wholesome oung people's books now coming off the ress. Canadian books they are, mostly, and fair share of them from our own Ryerson ress. *The Young Surveyor* is one of the est of these. The author, Mrs. Knox, is a ue westerner and has faithfully depicted he beginnings in the preparation for build- ng the Canadian Pacific Railway through he mountains of the west. The story she as woven into her historical facts is one of nflagging interest and unfailing inspiration o young people of both sexes.

## Dear Stepmother

*By Adele De Leeuw and Marjorie Paradis.* (Toronto: Brett-Macmillan Ltd.) $2.75.

**Reviewed by J. H. Arnup.**

This book is misnamed. A more appro- priate title would have been "The Evolution of Cornelia." It is all about a seventeen- year-old girl who thinks herself threatened with a stepmother—an attractive but selfish and designing woman whom her widower father in reality has no thought of marrying. Cornelia has become somewhat disqualified for social intercourse with those of her own age, and with people outside her own circle, by reason of too close and exclusive asso- ciation with her father, a distinguished author and traveller. Realizing this, her father consigns her to a girls' school and goes off to Brazil. She makes a mess of her relations with the school girls and becomes about the most unpopular girl in the school. But there her "evolution" begins. It is carried forward in other associations until, by the time of her father's return, she is socially prepared for his marriage to an acceptable woman with whom Cornelia herself has fallen completely in love. A wholesome story for girls.

## Summer Gold

*By Harry Harrison Kroll.* (Toronto: The Ryerson Press.) $3.25.

**Reviewed by Margaret Wilson**

Adventure, an unexpected inheritance, college life, camp life and being in love—what more could a young girl ask for—these are things teen-age girls dream of and enjoy reading about. Well, here they are — all interwoven into one delightful story. Girls will see their dreams come true as they live through the experiences with Barbara. It is the kind of book that will be borrowed, loaned, and enjoyed by teen-age girls.

## High Jungle

*By Ross Salmon.* (Toronto: British Book Service [Canada] Ltd.) $2.25.

**Reviewed by Frederick J. Horwood.**

The book has equal interest for growing boys and girls. The setting is in the Venezuelan jungle, and the hero is Payo an Indian boy who has learned to speak under- standable English. He is at home in the forest, but unable to adjust himself to life in a bungalow or the food eaten by civilized people. He is responsible for guiding a blinded padre through the unexplored jungle to a place of safety from the vicious tribe of pygmy Indians. He and his unfortunate friend arrive at the home of an Englishman who owns a large Orinoco ranch. Payo makes friends with the twin son and daugh- ter of the rancher. Medical aid is obtained for the padre, who eventually regains his sight. Some time later they are captured by the pygmies and taken to their mountain fortress, ruled over by the White Bird . . . If you would like to know how it turns out, read the story. It is a good one.

## Three Cheers for Annabelle

*By Kathleen O'Farrell.* (Toronto: British Book Service [Canada].) $2.00.

**Reviewed by Frederick J. Horwood.**

This is a capital book by an author who knows how to interest both girls and boys up to twelve years in the same story. She has it told in the first person by a boy of fourteen, eldest of a family of six who live in Kent, England. They are invited to spend a month's holiday in London with an eccentric cousin Annabelle. The three girls and three boys keep the cousin and everyone else on the *qui vive.* Alarming and amusing situations develop, involving all of the children. There is an Italian count, eager for romance with Annabelle, the morbid Mrs. H. and Harold the car of better days, which stops in unexpected places regardless of a royal visit. The reader will wish to be the seventh member of this fun-loving family. The language is clean, and the story presents the people of Hopton Hill as they really are. Think I shall read it again myself.

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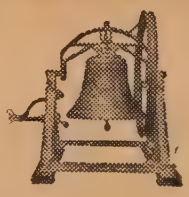

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# People

A nine-passenger bus was presented to Howard Park Church, Toronto, by Volkswagen Canada Ltd. to assist the church in its settlement work with New Canadians. Left to right are: Dr. J. I. MacKay, Board of Home Missions; Werner Jansen, Volkswagen's Managing Director; Rev. George R. Service, minister of Howard Park; Horst Rueger, student assistant in charge of the church's New Canadian work.

THE following missionaries are now on furlough:

**W.M.S.**

## Overseas

**AFRICA**

**Miss Edith Clark** will attend the Course for Rural Missionaries, Cornell University, in January, 1957.

**Miss Etta Snow** is studying Christian Education at United Church Training School and Victoria University, Toronto.

**Miss Lillian Taylor** is taking an eight months course in Midwifery at John Hopkins University Hospital, Baltimore, Md., and the Maternity Centre, New York.

**Dr. Elizabeth Bridgman** expects to take some post-graduate courses in medicine in Toronto in the new year.

**INDIA**

**Miss Dorothy Pearson** is recuperating from a serious operation and is, therefore, doing no study this year.

**Miss Gladys Thornber** was studying at Union Theological Seminary, New York, during the autumn and expects to study at McGill University in the new year.

**Miss Dulcie Ventham** is doing several months study in hospital accounting and will later observe in an Ontario hospital.

**Dr. Catherine Whittier** is taking a short furlough and will return to India in March.

**JAPAN**

**Miss F. Gertrude Hamilton** who did a great deal of speaking in Ontario this autumn is to speak in the western provinces in the spring.

**Miss Margaret Trueman** is taking the course in Public Health Nursing Administration at the School of Nursing, University of Toronto.

**KOREA**

**Miss Ada Sandell** will take some refresher courses in nursing in Toronto.

**Miss Emma Palethorpe** is doing a great deal of speaking in the London Conference Branch.

**TRINIDAD**

**Miss Constance Wagar** is taking a graduate course in Education at the University of Toronto.

**Miss Christine MacDougall** did considerable speaking in the Maritime Conference Branch during the autumn.

**Miss Jean Sommerville** expects to attend the Course for Rural Missionaries at Cornell University in the new year.

## Home

**Miss Hedwig Bartling** working in Vancouver with Canadian Japanese, is studying at Union College, Vancouver, for her furlough year.

**Miss Mary G. Blair,** Hospital Visitor in the City of Toronto, plans on Christian Education study in the early part of 1957.

**Miss Ila I. Brown,** Community worker in Sault Ste. Marie, is doing Christian Education study in Toronto.

**Miss Mary L. Mansfield,** Rural community missionary in Superior Presbytery, is planning on Christian Education study at Selly Oak in Great Britain.

**Miss Catherine McKeen,** Secretary for Younger Groups in the Woman's Missionary Society, is spending her furlough year in study at McGiffert Hall in New York.

**Miss Lottie McRae,** Hospital Visitor in Vancouver since her return from China, retires at the end of her furlough.

**Miss Ila E. Newton,** Rural community missionary in Vilna, Alberta, plans to study Christian Education at Selly Oak in Great Britain early in 1957.

**Miss Marion Thomson,** Urban community worker, connected with Sutherland Church, Winnipeg, is studying Theology at McMaster University, Hamilton.

**Miss Hope Weber,** Rural community missionary in Gypsumville, Manitoba, is studying at Emmanuel College, Toronto.

**Miss Olive Brand,** Urban community missionary in Saskatoon, Saskatchewan, is now on leave of absence.

## OVERSEAS BOARD

**ANGOLA**

**Dr. W. Sidney Gilchrist** hopes to have January in the Maritimes where Mrs. Gilchrist is living with her mother in Halifax. On February 1st, Dr. Gilchrist begins a two months' medical course at Chapel Hill, North Carolina. He must return to Angola in April.

**Rev. and Mrs. Theodore L. Tucker.** Mr. Tucker will do post-graduate work in Boston University during his furlough period.

**INDIA**

**Mr. and Mrs. Robert M. Rae** on a year's leave of absence. He is now on the staff of the Agricultural College in Brandon.

**Rev. and Mrs. John R. Wayling** are spending their furlough at Antigonish, N.S., where Mr. Wayling is studying at St. Francis Xavier University.

**Rev. and Mrs. G. Earl Leard** are continuing their studies in New York, expecting to return to the field next spring.

**KOREA**

**Dr. Ian S. Robb** is spending his furlough in Halifax, where Mrs. Robb and the children have lived during the past three years while Dr. Robb was in Korea alone. Dr. Robb plans to take studies in medical work preparatory to the family's return to Korea.

**Rev. Dr. and Mrs. William Scott** after forty years in Korea returned to Canada for final furlough and retirement. They are residing in Toronto.

**Rev. and Mrs. M. M. Hawley,** recent appointees, are pursuing first year language study at Yale University prior to departure for Korea.

**JAPAN**

**Rev. and Mrs. Floyd G. Howlett** are spending their first furlough in Canada. Mr. Howlett is taking post-graduate studies at Emmanuel College.

**Dr. and Mrs. H. W. Outerbridge** after forty-six years in Japan have returned to Canada for final furlough and retirement. They are residing in Hamilton, Ontario.

Mr. and Mrs. Lloyd B. Graham residing in onto. Mr. Graham is continuing his studies in School of Social Work, University of Toronto.

Rev. Donald Orth is studying at Cornell Univer-, Ithaca, N.Y.

Rev. and Mrs. Theodor Jaeckel are residing in onto. Mr. Jaeckel is busy with itinerary work studies at the University of Toronto.

**INIDAD**

Rev. Dr. and Mrs. H. F. Swann have returned n Trinidad for final furlough and retirement. ey are at present living in Vancouver, B.C.

Rev. and Mrs. A. C. Dayfoot. Mr. Dayfoot is aged in deputation work and studies at manuel College, Toronto.

Rev. and Mrs. E. T. Lute are in Toronto, where Lute is studying at Emmanuel College.

**NG KONG**

Dr. and Mrs. Leslie G. Kilborn are on a short lough, intending to return to Hong Kong Univer- at the beginning of the year.

* * * * *

**Rev. L. H. Currie** marked the begin- ng of his fifty-first year as an ordained nister by conducting a special wor- ip service at the Mountsberg Church the Freelton-Strabane Charge. Mr. d Mrs. Currie celebrated the 50th niversary of their wedding early in ecember at their Dundas home.

**Mr. and Mrs. Arie Van de Lagemaat,** rmers in the area, were honoured by e Navan Church in Ottawa Presby- ry on the occasion of receiving their nadian citizenship.

**Miss Helen Moase,** of Kensington, E.I., recently returned from three ars' service as a missionary in Japan, s been appointed Dean of Women the Naramata Christian Leadership raining School.

Bruce Presbytery listened to two ndidates for the ministry, **Irvine olfe** and **Ross Chapple,** report ogress on their work, and heard of e achievements of a third, **Howard ilsinger.**

The **Theolog Tour Committee** of St. tephen's College, Edmonton, carried t a busy fall programme. Teams of udents and faculty presented the call full-time church work to audiences the Edmonton area. These included unday evening services, Y.P.U. gath- ings and Rallies, panel discussions.

**Rev. Sidney E. Larman,** minister of olloway St. Church, Belleville, Ont., as accepted a unanimous call to Vesley Church, Pembroke, his ministry begin in January.

**Rev. Charles and Mrs. Marshall,** 322 eloraine Avenue, Toronto, celebrated eir Diamond Wedding recently, with eir family and friends.

**Dr. F. Passmore** was presented with plaque by his present congregation, Vascana United Church, Regina, on e occasion of his fiftieth year of full- me service to the church.

ev. Robert J. D. orris, Zion Church, oose Jaw, Sask., will oadcast over the ominion network the C.B.C. on nday, January 27th, 30-5.00 p.m., S.T.


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# World religious news

SWITZERLAND. January 18-25, 1957, was set aside as a Week of Prayer for Christian Unity by the Commission on Faith and Order of the World Council of Churches. A prayer leaflet intended for use in special services has been issued answering the question, "What is the nature of the unity we seek?"

GERMANY. The "gliding work week" proposed by some West German management and labour leaders, which would provide for Sunday work by giving through-the-week rest days on a rotating basis, has been denounced by the Council of the Evangelical Church. It declared that while it recognized the necessity of greater production and favoured shortened working hours it opposed the "further emptying of the Sabbath" to effect these aims.

SOUTH AFRICA. Prominent Protestant and Roman Catholic clergymen are among the sponsors of a fund to aid 150 persons, including several ministers, arrested for alleged contravention of the Suppression of Communism Act. Two negro Anglican clergymen and a white Methodist minister, Rev. Douglas C. Thompson, are among those held on the charge of high treason. The arrests are believed to have been made in an effort to suppress opponents of the South Africa government's Apartheid (racial segregation) policies.

GREECE. A new law approved by the Greek Government prohibits Greek born clergymen of any religion from emigrating to the Middle East or North Africa, except with special permission from the Ministry of Cults.

UNITED STATES. From the Annual Meeting of the National Council of Churches Division of Foreign Missions, meeting in Buck Hill Falls came a series of resolutions calling for new directions for foreign missions. It was recommended that efforts be made to achieve:

1. Closer relationships between "Church and Mission" and denominational and ecumenical bodies.
2. More comprehensive and specialized training for missionaries and "all workers in the life of the Church."
3. More adequate "stewardship of time, talent and treasure" on the part of Christians everywhere.
4. The widest possible perspective upon the total situation of the Church today in planning and carrying out the proclamation of its message to all mankind.

## Making Money Immortal

Not everyone can volunteer life service in the Church. The talents of persons do not often run in that direction. But everyone can share in the ministry of the Church through the support of money.

Those who remember their Church in their Wills are usually those who have been most faithful in their stewardship through the years. They have learned and follow a way of making money immortal.

Grateful acknowledgment is made of the following bequests, notice of which has been received in the period April 1st to December 31st, 1956:

Estate of Senator W. A. Buchanan, Lethbridge, Alberta, $500 for the Pension Fund.

Estate of Dr. Francis James Burrows, Seaforth, Ontario, $1,000 for the Missionary and Maintenance Fund.

Estate of Mrs. Ethelind A. Bligh, Halifax, N.S., $1,000 for the Pension Fund.

Estate of Mrs. Margaret Maude Brintnell, Colborne, Ontario, $500 to the Fred Victor Mission and one-quarter of the residue for the Pension Fund.

Estate of Mrs. Annie Margaret Brown, London, Ontario, one-half the residue to be divided equally between the Missionary Fund and the Pension Fund.

Estate of Mr. John W. Cookson, Tofield, Alberta, $200 for the Missionary and Maintenance Fund.

Estate of Mr. Edmund Lister Cockshutt, Brantford, Ontario, $2,000 for Home Missions in the Province of Ontario.

Estate of Mrs. Edith H. Comrie, Montreal, Que., $500 for the West Central Africa Mission of the United Church.

Estate of Mrs. Jessie Emeline Croft, Strathroy, Ontario, $1,000 to the United Church Training School.

Estate of Mr. Thomas Hugh Craig, Toronto, Ont., $100 to The United Church of Canada.

Estate of Mrs. Christina M. Davison, Halfway River, N.S., $1,000 for the Missionary and Maintenance Fund.

Estate of Mr. Thomas A. Dark, Toronto, Ontario, $2,500 for Fred Victor Mission.

Estate of Mrs. Jane Elizabeth Fenwick, Lakefield, Ontario, $200 for the Pension Fund.

Estate of Mr. Gordon Wilberforce, Tweed, Ont., $1,000 each for Christian Education, missionary work in Angola, and missionary work in Canada.

Estate of Rev. James Hamilton, Tugaske, Saskatchewan, $1,000 for the Missionary and Maintenance Fund.

Estate of Mrs. Agnes Scott Kay, Vancouver, B.C., one-tenth of the residue to the United Church for Burnaby Home for Girls.

Estate of Rev. George Brockwell King, Toronto, Ontario, $5,000 for the Committee on Archives.

Estate of Mrs. Ferne Logan, Saint John, N.B. $1,000 for the Missionary and Maintenance Fund.

Estate of Mrs. Catherine Janet Moffat, Weston Ontario, $1,000 for the Missionary and Maintenance Fund.

Estate of Mr. Roger G. Moffat, Frobisher, Saskatchewan, $500 for Overseas Missions.

Estate of Mr. William George McKay, Toronto Ontario, one-ninth of the residue for the Pension Fund.

Estate of Miss Emma Lily MacKay, Woodstock Ont., $1,000 each for Home and Overseas Missions

Estate of Dr. Otto Wilmot Niemeier, Hamilton Ontario, $5,000 to establish scholarships for candidates for the ministry.

Estate of Mr. Abner James Pickett, Richard Saskatchewan, $1,000 for the Missionary and Maintenance Fund.

Estate of Miss Roberta Mary Philp, Township of Hamilton, Ontario, $500 for Home Missions.

Estate of Miss Elizabeth May Radcliffe, North Vancouver, B.C., $650.41 for the Missionary and Maintenance Fund.

Estate of Mr Edwin U. Rylands, Lethbridge, Alta. $500 for Home Missions in Alberta.

Estate of Mr. Thomas Melville Roberts, Township of Reach, Ontario, $500 for Home Missions.

Estate of Mr. Alfred Skippon, Nokomis, Saskatchewan, $5,000 and share in residue for Overseas Missions.

Estate of Mrs. Mary Shaw, Victoria, B.C., one eighth of the residue for the Missionary and Maintenance Fund.

Estate of Mr. John Tait, Gravelbourg, Saskatchewan, one-tenth of estate to United Church to assist students for the ministry at St. Andrew's College, Saskatoon.

Estate of Mrs. Millie H. Terryberry, Toronto Ontario, $500 for the Pension Fund.

Estate of Mr. John Henry Taylor, Ottawa, Ont. all the residue to The United Church of Canada.

Estate of Mrs. Elsie Vant, Birtle, Manitoba, $20 for Home Missions.

Estate of Miss Sarah Annie Wall, Bervie, Ontario $500 for the Missionary and Maintenance Fund.

Estate of Miss Florence Webley, Toronto, Ont. $100 for the Missionary work of the United Church

Estate of Mr. Arthur Wendell Wood, Hamilton Ontario, contingent residuary bequest to the Pension Fund.

Estate of Mrs. Velma Hamill Wallace, Toronto, share in the residue to the Pension Fund.

Estate of Rev. William Henry Withrow, Toronto Ontario, $500 each to the Missionary and Pension Funds.

V. T. MOONEY, *Treasurer*

## ORTGAGE ROW

(*Continued from page* 13)

ual budget is $38,000 and their M. and
givings $5,000. Another congregation
built a church and raised $215,000 for
hristian Education building. They will

Rev. George Mor-
looks over Charter
of one of the new
rches with the Rev.
. Torrance, Home
ssions Superin-
tendent.

*Fednews*

e $10,000 to M. and M. this year. At 82
rs of age Dr. Myers is as busy as a
ver organizing another new congregation
the north end of the city, his spirit
launted, his enthusiasm as infectious as
r.

### It Takes Money Too

But even this phenomenal story of a
ired minister who found a new vocation
uld be impossible without the Home
ssions Council. The Rev. J. C. Torrance
s that up to $35,000 is loaned to each
v church on very liberal terms and help
h the manses is provided by the Board
Home Missions; 39 sites have been
chased; 29 congregations have been
anized (including Dr. Myers' 14); 29
urches have been built or are in course
erection in addition to five portables; 22
re sites should be purchased in the near
ure. These new churches have subscribed
500,000 on a three-year basis. The
uncil has contributed $900,000 but will
ed twice that amount in the next ten
ars. ●

## 'OMAN'S ORGANIZATION

(*Continued from page* 13)

commend as the new organization. The
ganization of the future is being thought
neither in the form of the present
oman's Association nor the present
oman's Missionary Society, but is envis-
ed as a new organization to give all
men an opportunity to share in the total
ission of the Church. ●

## LIGHT FROM HUNGARY

(*Continued from page* 10)

e refugees I have met. They have had
ough of Communism and have high hopes
r a better, happier life in Canada. But
ey still believe Imre Nagy is the man
ho can free their country. Politically they
e as "right wing" as Imre Nagy, to
hatever extent that may be, "We are
ppy here," some of them told me, "but
our country needs us we are ready to go
ck and fight." ●


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MEMORIAL WINDOWS

## Bulletin Board

The first Ontario Conference on Aging will be held at the University of Toronto in June, 1957. It will consider the problems of aging as they affect industry, labour, professional, church and social groups, as well as our senior citizens.

Brotherhood Week will be marked February 17-24. Emphasis this year in Canada should be placed on friendly reception of New Canadians.

Christian Youth Week, January 27-February 3, 1957. Theme, "Venture in Faith."

## Birth Notice

CLINE—Rev. and Mrs. Fred F. Cline of Central India announce the birth of a son, John Charles, in Edmonton, Alberta, November 17, 1956.

## Death Notices

**FLORELLA LEONE WINTER** died in Toronto General Hospital, December 6, 1956. She was designated a Deaconess of the United Church in 1912 and served at Jost Mission, Halifax; First United Church, Brandon; St. James' Church, Montreal; Queen St., Toronto; Fred Victor Mission, Toronto. On Thanksgiving Day, 1956, Miss Winter suffered a stroke from which she never regained consciousness.

**MRS. MARIE LYTLE,** Deaconess of The United Church of Canada, passed away December 21, 1956, after a lengthy illness. Mrs. Lytle entered the Order in 1919, served as Matron of the Methodist Deaconess Training School, Albert College, Lachine School Home, and New Liskeard Girls' Home. She was very active in the Fresh Air Camp work.

**REV. A. B. ARGUE,** pioneer preacher in Alberta, died Nov. 20, 1956. Educated at McGill University and Wesleyan Theological College, Montreal, he began his work east of Edmonton in 1903. He retired in 1941 but did supply work and acted as Secretary of Presbytery for fourteen years. He is survived by his widow, one son and one daughter.

**MRS. JOHN HOCKIN,** widow of Rev. John G. Hockin, died recently in Nova Scotia. Daughter, wife and mother of ministers, she was a graduate of Mount Allison University and was well known throughout the Maritime Church, particularly in W.M.S. circles. Following retirement, Mr. and Mrs. Hockin made their home in Truro, where Mr. Hockin died last October. Mrs. Hockin is survived by five children, two sons and three daughters.

**MR. TAYLOR STATTEN,** one of the earliest Boys' Work Secretaries in Canada, a founder and promoter of the Tuxis Movement, died recently, aged 74 years. Following service in Y.M.C.A. and Church circles, he founded camps on Canoe Lake, Ont., where during thirty years he and Mrs. Statten were hosts to 10,000 boy and girl campers. Mr. Statten is survived by his wife, a daughter and two sons.

**MRS. A. H. HUNTLEY,** wife of the late Rev. A. H. Huntley, a former missionary to China, died suddenly in Vancouver in her 90th year. A gifted musician she continued as assistant organist of West Point Grey Church until her death. Born in England she came to Canada in 1923 and had lived in Vancouver since 1927.

**REV. YOSHIMISTU OKAGAWA,** an effective missionary among the Japanese people in Tokyo, in British Columbia and in Manitoba, died in Winnipeg, October 21st, aged 76. The Japanese community which he had so faithfully served joined in a Memorial Service at Young Church. He was predeceased by his wife, a devoted help-meet, and is survived by a daughter, Ruth.

**MRS. FRED ANDERSON** died Nov. 16, 1956, in Toronto. A missionary in Dhar and Ratlam, India, for 45 years, Mrs. Anderson with her late husband, Dr. F. J. Anderson, pioneered in leper colony ministry, and did far-reaching evangelistic work. She is survived by a son, Dr. Walter Anderson, Mission Hospital, Banswara, and a daughter, Mrs. R. Goodchild.

## Pulpit Vacancies

**No charge for first insertion.**
**Thereafter 6 cents a word, minimum $1.00.**

Athabasca Pastoral Charge, Edmonton Presbytery, will be vacant Feb. 1, 1957. Interested ministers please write Mr. L. C. Chamberlain, Athabasca, Alberta.

o o o o o

The White Lake pastoral charge (three-point), Renfrew Presbytery, became vacant January 1st, 1957. Interested ministers please write to Mrs. Wm. R. Headrick, R. R. 2, White Lake, Ontario.

o o o o o

Springbank - Cochrane United Church requires full-time minister for two-point charge. Ministers interested in receiving early call please write Mr. E. B. Davies, Secretary Pastoral Relations Committee, Box 295, Cochrane, Alberta.

o o o o o

Knox United Church, Binscarth, two-point charge, becomes vacant June 30, 1957. Interested ministers please contact Gordon Ross, Secretary, Binscarth, Manitoba.

o o o o

Pierson - Gainsborough charge desires a minister January 1, 1957. Interested ministers apply to W. A. Carr, Recording Steward, Gainsborough, Sask.

o o o o

Fordwich, Ont., three-point charge, Huron Presbytery, will be vacant June 30, 1957. Interested ministers please write Kenneth Graham, Secretary, Pastoral Relations Committee, Fordwich, Ontario.

o o o o

Lawrence Station, three-point charge, Elgin Presbytery, will be vacant June 30, 1957. Interested ministers please write D. E. Carroll, Iona Station, R. R. 3, Ontario.

o o o o

Brussels-Ethel Charge, Huron Presbytery, becomes vacant June 3, 1957. Interested ministers please write to Mr. Norman Hoover, Brussels, Ont.

**Rev. Kenneth G. McMillan** has bee appointed as General Secretary of Th British and Foreign Bible Society. H succeeds the Rev. A. H. O'Neil, D.D who is shortly to be consecrated Bisho of the Diocese of Fredericton. M McMillan, minister of St. Andrew Presbyterian Church, Guelph, Ont., also Moderator of the Presbyteria Synod of Toronto and Kingston.

**Rev. H. C. Nordmark** has bee appointed District Secretary for Sout Saskatchewan for The British an Foreign Bible Society in Canada. H will succeed Rev. Benson S. Summer who retires from active service in Jun 1957.

**Rosetown Presbytery** received fo new candidates for the ministry at i recent session: **Donald Lawrenc** Dinsmore, Sask., **Ted Blezard** and **Joh Kent**, Eston, **Hans Ruttiman**, **Kinde** sley.

**Rev. Charles R. Plaskett,** New Li keard, Ontario, has accepted a call t Calvary United Church, Westmoun Que. Induction to take place on Thur day, January 24th, 1957.

**Vineland, Ont., Church Men's Clu** played host at their Christmas meetin to the ministers living at "Allbrigh Gardens" — the new community retired ministers in the Niagara Di trict. A turkey dinner was served b the W.A.

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**The Canadian Ranok** is celebratin its 50th anniversary. Begun early i the century by the Presbyterian Churc in Canada, this weekly newspape "Ranok" (morning) carries the Gosp Message in their own language to th Ukrainian people of Evangelical faith It was continued by the United Churc and has exerted a wide influence. Unde the present editorship of Rev. Roberts Kovalevitch the **Ranok** goe into 2,000 homes in Canada and th United States, to groups in th Argentine, Brazil, England, France an Germany.

## Ministers' Addresses

Rev. Harold B. Ricker, Box 61, Picture Butt Alberta.

Rev. W. J. H. Smyth, 830 Spadina Crescent Eas Saskatoon, Sask.

Rev. H. M. Beach, Batawa, Ontario. (Correcte address).

Rev. Ernest G. Barratte, 547 Wellington Stree Ottawa 4, Ontario.

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**Hazzard's Corners Church,** on the Queensbor Ontario, charge, will celebrate its centenary September, 1957. As early records were destroye by fire, the Secretary of the Centennial Committe Miss Alma Moorcroft, R. R. 3, Madoc, Ont., woul appreciate any information—no matter how trivi —about the early history.

**The Session of First - St. Andrew's Church, London, Ontario, recently honoured Mr. John M. Gunn, prominent citizen and churchman, an elder for fifty years.**

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VESLEY United Church, London, invites retiring or retired minister to become Pastoral Assistant. ties to begin August 1, 1957. Applicants write rank C. Ball, 214 Ridout St. S., London, Ontario.

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### 9A. CARPET BALLS

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REQUIRED — 15 used Choir Gowns. Write, stating condition and price, to—Box 31, THE UNITED CHURCH OBSERVER.

STAMPS — early Canadian, send description. E. Failes, 8 Rivercrest, St. Catharines, Ont.

### 12. GUEST HOMES

**BARBARA HOUSE**

A UNITED CHURCH residence for business women. 257 Jarvis Street, Toronto — WAlnut 3-9978.

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate, $125.00 for single room, including meals. For illustrated pamphlet and further information write PRESTON SPRINGS HOME, PRESTON, Ontario.

### 13. REST HOMES

LOVING care for the senior members of your family. Loch Sloy Rest Home, Winona, Ont.

### 24. PERSONAL

**HEARING IMPROVED**

For many who have used Leonard's Invisible Ear Drums. $10 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F, Box 306, Station F, Toronto 5.

**RUPTURED?**

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.


*Advertising doesn't cost* – **IT PAYS!**

THE UNITED CHURCH **OBSERVER**

**STILL PAYS THE MOST FOR THE DOLLAR INVESTED**

*A sworn circulation of 169,011—in all 10 Provinces —guarantees a ready market for the alert advertiser*

**EW ADVERTISING RATES** — *Effective February 1, 1957*

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| ull page | $450.00 |
| columns | 311.00 |
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| column | 164.00 |
| column | 83.00 |
| column | 43.00 |
| gate Line | 1.40 |

CLASSIFIED ADVERTISING

15 cents per word
Minimum charge ..... $3.00
Four consecutive insertions ..... 15 per cent. discount
Box number ..... $1.25 per insertion
Display heading ..... First line $1.00
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Pulpit Vacancies, Birth and Death Notices at regular classified rates

**COMPLETE RATE CARD AVAILABLE ON REQUEST**

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**THE UNITED CHURCH OBSERVER**
299 Queen St. W., Toronto 2 B, Ont.



# PAINFUL TRUSSES ABOLISHED

SEND FOR FREE BOOKLET AND DETAILS OF FREE TRIAL OFFER

**Wonderful New Support. Endorsed by the Medical Profession.**

A British appliance for relief from Rupture. Not an old-fashioned Truss, but a washable appliance with an inflated air-cushion pad that no matter how heavy your work—will hold your rupture firmly and comfortably. You'll hardly know you're wearing it. Many doctors wear a Beasley.

*Write* BEASLEY'S CANADA, LTD. - Dept. 6-A, 60 FRONT ST. WEST, TORONTO

## *Publishing House Notes*

## For Annual Meetings

TWO things to remember for the Annual Meeting of your Church:

*First:* that your congregation should enlist in THE OBSERVER Every-Family Plan if it has not already done so. At one dollar per year per family it is the wisest investment that you can make. Send to THE OBSERVER Office for enrolment forms.

*Second:* that your Sunday School and Young People's groups should be provided with all needed supplies for the New Year. Lesson Helps, Story Papers, Record Books, Pictures, Film Strips are essential for a modern, well-equipped school.

Consult our catalogue, or send for one.

A Happy New Year to you all.

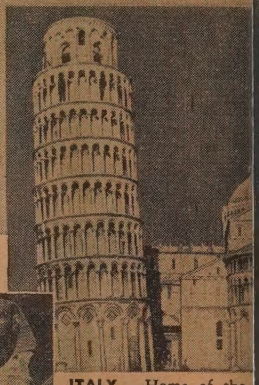
*The Book Steward.*

**THE AMERICAN GEOGRAPHICAL SOCIETY** *invites you to discover*

## A New Way for You and Your Children to Learn About

# Our Fascinating World

***Your children will be greatly enriched in mind and spirit by this new educational hobby the entire family can share***



**ITALY** — Home of the famous, much-visited Leaning Tower of Pisa, where the astronomer Galileo is said to have tested the speed of falling objects.

WITHOUT stirring from your home, you can now treat your family to a thrilling and educational "guided tour" around the world . . . conducted by the American Geographical Society!

The FREE GIFT PACKAGE described below (value $3.00) will introduce you to this wonderful new program, without the slightest cost or obligation.

### *How Your Family "Visits" a Different Land Each Month*

Each month you receive a set of full-color photographs *and* a highly informative, illustrated guidebook-album with spaces for mounting the color prints. By means of these prints and albums, prepared under the guidance of American Geographical Society experts, you and your family "visit" a different country every month. You explore the country's famous landmarks. You go sight-seeing in the strange cities. In quaint little villages you stop to observe native costumes, customs, and crafts. An expert on the history of the region spins stories of the great battles, the national heroes, the ancient legends. You pore over maps showing the principal cities, rivers, mountains. You actually learn MORE about these foreign lands than many tourists do!

### *Helps Children in School*

No wonder this exciting new idea has captured the imagination of everyone who has heard about it. Here at last is an inexpensive hobby the whole family can share. And all the while you will be absorbing a knowledge of our wonderful world. This will give the children a distinct advantage — not only in school work, but also in their later life, as they grow up in a world where other countries are only a few hours away by air.

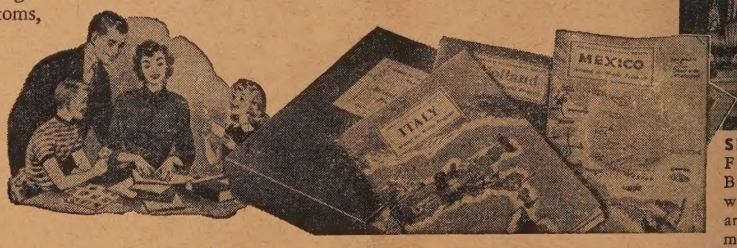
### *Mail Coupon for FREE Set and World Map*

Send for the *free* set described below. No cost, no obligation — this is merely a free "demonstration" set. If, however, you are delighted and *do* wish to continue on your "trip around the world," you pay only $1 for each monthly "tour" thereafter. And you may cancel at any time.

Mail coupon *at once!* AMERICAN GEOGRAPHICAL SOCIETY'S Around the World Program, Dept. UCO-1, 105 Bond St., Toronto 2, Ont.

**EGYPT** — Arabs in prayer turning toward Mecca before the Great Sphinx, which guards entrance to Nile Valley.

**SIAM** (Thailand) — Famous image of Buddha, festooned with golden ornaments and jewels, stands in magnificent temple at Bangkok.




## —BOTH FREE—

THE CURRENT SET ON **ITALY** AND **GIANT FULL-COLOR WORLD MAP** 3½ FEET WIDE!

**AMERICAN GEOGRAPHICAL SOCIETY'S**
**Around the World Program**
**Dept. UCO-1, 105 Bond St., Toronto 2, Ont.**

Please enroll me as a member of the "Around the World Program" and send me at once my FREE introductory gift package consisting of (1) the informative "guide-book album" on "ITALY," (2) 25 beautiful full-color reproductions to mount in the album, (3) the handsome green-and-copper colored case for albums, and (4) the giant 3½ ft. wide full-color Map of the World.

I understand you plan to issue a new "Around the World" guide-book album and a set of color-prints each month for only $1 plus shipping. After examining the FREE introductory package, I'll notify you if I do not wish to continue. I am not obligated to take any minimum number of albums and I am free to resign at any time.

Name.....
(Please PRINT)

Address.....

City..... Province.....

*(Offer good only in U.S.A. and Canada)*

### A $3.00 VALUE— yours FREE on this introductory offer

If you mail coupon right away, you will receive ABSOLUTELY FREE:

**FAMOUS COLOSSEUM IN ROME**—Here, in ancient times, fearless gladiators fought to the death to amuse the populace.

**1.** 25 breathtaking FULL-COLOR prints of Italy's most fascinating sights.

**2.** The album on Italy in which to mount your pictures, plus informative text on Italy's history, customs, arts, legends, famous landmarks, natural wonders, geography, etc.

**3.** A beautiful green-and-copper colored album case large enough for a number of albums.

**4.** A giant MAP OF THE WORLD, in beautiful full color. Opens up to 3½ feet wide! A magnificent wall decoration. Retail value $2.00.

Yes, all this (total value over $3.00) is yours as an outright gift, to introduce you to the thrills of the Around the World Program. Through the magic of this entirely new approach, you will feel almost as if you have actually *visited* Italy in person. Mail coupon now, while this offer can still be made.